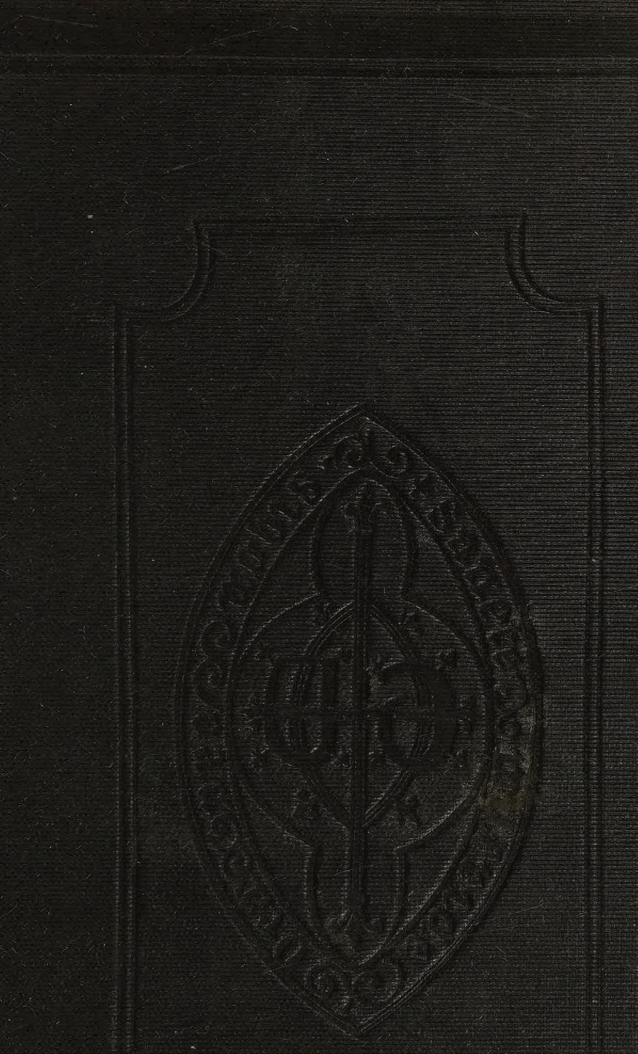

FF. PRÆDICATORUM,
BENITIÆ.
No. 922

S. IGNATIVS
DE LOIOLA
IHS
MAR
IHS
Ad maiorem
Dei gloriam.
Finis huius Societatis est non solum
salus et perfectio
propriarum animarum
cum diuina gratia
vacare sed cum
eadem intente in
salutem et perfec-
tionem proximo-
rum incumbere
Regulæ So
cietatis Iesu.
Quicunq; huic Iesu
Christi militiæ no-
men dederint, die
noctuq; suorum
lumbar ed ad tam
grandis debiti se-
ruitionem prompti
esse debebunt.
St IGNATIVS.

The Saints and Servants of God.

THE LIFE

OF

ST. IGNATIUS LOYOLA,

FOUNDER OF THE JESUITS.

"Gaude Maria Virgo, cunctas hæreses sola interemisti in universo mundo."—*Antiph. Ecclesiæ.*

PERMISSU SUPERIORUM.

VOL. II.

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M. DCCC. XLIX.

We hereby approve of this Series of Lives of the Canonized Saints and Servants of God, and recommend it to the faithful of our District, as likely to promote the glory of God, the increase of devotion, and the spread of our holy Religion.

Given at Birmingham, this 29th day of October, 1847.

Thomas
Bishop of Comboosolis

Nicholas
Bishop of Melipotamus.

Ac. 4742

TO

THE REGULAR CLERGY

OF THE CATHOLIC CHURCH IN ENGLAND,

THE CHILDREN
OF ST. BENEDICT AND ST. BERNARD,
ST. DOMINICK AND ST. FRANCIS,
AND THE SONS
OF THE HOLY IGNATIUS,
THE GREAT MASTER OF THE SPIRITUAL LIFE,
AND THE NURSING-FATHER OF SAINTS AND MARTYRS,

WHO,

IN THE STRAITNESS AND NEGLECT
OF THEIR UNHONOURED CLOISTERS,
OR THE CHEERLESS SOLITUDE
OF THEIR HIRED LODGING,
HAVE JOYFULLY EMBRACED THE POVERTY OF JESUS,
AND EARNED BY LOVING ZEAL

THE CROWN OF MARTYRDOM,

AND WHO,
THROUGH SCENES OF AWFUL SACRILEGE,
AND TIMES OF BITTER PERSECUTION,
THROUGH THE LONG AND WEARY VISITATION
OF ACTIVE MALICE OR OF COLD CONTEMPT,

HAVE PERPETUATED,

AMONGST THEIR UNWORTHY COUNTRYMEN,
THE BLESSED LINEAGE

OF THEIR HOLY FOUNDERS.

St. Wilfrid's,
Feast of St. Bernard,
M. dccc. xlvii.

PREFACE.

The readers of St. Ignatius's Life will look with pleasure on the following testimony which our holy Father Pope Pius IX. has recently borne to the labours and merits of the Company of Jesus. It is the more interesting as the Society is now again suffering from the persecutions and calumnies which its Blessed Founder impetrated upon his children, before he died, as the most precious of His gifts whose Name they bear. The extract is taken from a late number of the *Tablet:*

"On the occasion of the secular anniversary of the death of Saint Joseph Calasanzio, who arrived at Rome in 1648, a Triduo was celebrated at Rome on the 25th, 26th, and 27th ult. On the third day the Pope went to the Church of Saint Pantaleon, and, having administered the Sacrament, passed into the contiguous oratory of the college, and,

being seated on the throne, published the decree for the beatification and canonization of the Reverend Father Peter Claver, of the Jesuit Society. The Pope, having received the thanks of the Father Postulator, replied:—'I render thanks to God, who, in these days of so many difficulties, testifies to Italy, and to the world, how much He has at heart His holy religion, by raising up men of fervour in those places where the labourers are few and the harvest is abundant. It is no small encouragement given to us by the Lord, when He gives to our contemplation men who have for so many lustres devoted themselves to enriching the Church with new conquests. This consolation is the more grateful, as it is most painful to see in the times in which we live that there is being introduced into all Catholic Italy, and even into the centre of Christianity, Protestantism, not by one accomplice, but by thousands and tens of thousands of accomplices. They manifest the most ardent vows for Italian nationality, and yet, in order to promote it, they use the most abominable means calculated

only to destroy it. At the moment when Germany, animated with the same spirit, acknowledges that a diversity of religions is the greatest obstacle to the end proposed, inasmuch as the Protestants form projects of a union, there are found in Italy men who, without dreading an immense religious scandal and an immense political danger, presume to introduce the pestilential seed of separation of the unity of faith in order to obtain unity of nation. This is the point to which passions blindly lead. Let us pray to God that He will disperse this darkness, and, confiding in Divine promises, let us recall to our minds that the gates of hell shall never prevail against the Church.'"

The fourth volume of the Life of St. Alphonso Liguori, with an Introduction by the Very Rev. Father De Held, Superior of the Redemptorists in England, will appear on the 24th of June. The first volume of Pope Benedict XIV. on Heroic Virtue is in the press, and will be published on the 24th of May.

St. Wilfrid's,
Easter Monday, 1849.

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THE LIFE

OF

SAINT IGNATIUS.

BOOK III. CONTINUED.

CHAPTER XII.

THE FORMATION OF THE CONSTITUTIONS.

In the first place I am bound to maintain that our holy father was the author of the Constitutions; for as was the case also with the book of Spiritual Exercises, some writers have endeavoured to dispute his claims to their authorship. Benedict Acfreno writes thus: "Ignatius wrote the rules of his society at Monte Casino; and during his stay there, as we are informed by Antonio Scipio in his book of Eulogies of the Abbots of that house, having been furnished by the president with books calculated to assist him, and with the help of one or two of the monks, he retired to Albeneta, which was situated in the neighbouring woods about five hundred paces from the monastery. Arnoldo Guion had previously asserted that Ignatius Loyola

when he instituted his order formed his rule upon the model of that of St. Benedict. For having come to Casino he remained several months upon this mount of divine contemplation, and there, like the lawgiver Moses, he drew up the second table of the laws of his order, which bear great resemblance to the first table of laws drawn up by St. Benedict."

To exhibit the truth of this matter, let it be stated that neither St. Ignatius nor Ribadeneira, who was contemporary with him, nor any other historian of his Life, has given the slightest hint of this sort, but among the notices of his Life which St. Ignatius gave to Louis Gonzales these words occur: "The pilgrim, (i. e. St. Ignatius,) once went from Rome to Monte Casino to give the Exercises to Dr. Ortiz, and remained there forty days," not several months, as is stated by Arnoldo Guion. This visit to Monte Casino is placed by Ribadeneira, Maffei, and Orlandini in the early part of the year 1538, before any negotiations about the institution of the society had commenced. Must we say then that he drew up the body of his Constitutions before the institution itself was established? Moreover, he says in the preface to the Constitutions, enumerating the reasons which rendered the writing of them necessary, "Since the Vicar of Christ our Lord has so decreed." Are we then to believe that the Pope commanded him to write the Constitutions of a religion which he had not as yet approved? when he had not even at that time heard a single word, why should he approve

it? In a note-book in which the saint used to write down some particulars of his intercourse with God, during the period when he was engaged in writing the Constitutions, these words occur: "This day as I was walking through the city;" was it then in Rome or at Monte Casino that they were written? But apart from this evidence, let the reader compare the institution of St. Benedict with the Society of Jesus, and then judge whether it is possible that the one was derived from the other. I assert therefore that the holy father composed these Constitutions in Rome. Certainly, before he entered on this great undertaking, he had read the rules of the other religious orders, and observed the advantages or disadvantages which had ensued from them, and the reasons for which they were made. Still when he wrote the Constitutions, we are told by Bartoli that he had no books in his chamber except Gerson and the Gospel; and Annibale Codretti says, that having waited upon him at this time for the space of seven entire months, he never saw any book in his room except the Missal. He consumed a great part of the night and sometimes of the day also in this labour, writing in retirement in his own room, whilst the door was kept by Benedetto Palmia, so that none might disturb him. When the day was fine he used also to write in a retired garden which a Roman gentleman had lent him for that purpose.

His method of determining his Constitutions was most remarkable. First of all, he sought

out every reason that it was possible to urge both for and against every single point; and Bartoli tells us that he saw eight weighty reasons on one side and fifteen on the other, written down to determine a point of secondary importance. In the next place he banished from his mind every selfish affection, that he might be counselled by right reason only; he then scrutinized attentively each consideration, and put them in opposition to each other to see which was the strongest. This done, he had recourse to prayer, as if all his previous labours were worth nothing; and as if he was a child devoid of all understanding, he besought God with long and fervent prayers and many tears, that in a matter of such high importance, and since he had to make rules for an institution of perpetual duration, He would give him light to see what was best for His service and for the good of the society. He prayed to our Blessed Lady that she would graciously intercede with Christ in his behalf, and to Christ that He would intercede with His Divine Father. After this he reviewed the whole matter throughout by the light which God infused into his mind, and as the balance declined so he determined and wrote it down. Still even this was not enough. For as St. Leo the Pope before sending his letter condemning the heresy of Eutiches, laid it upon the altar of the apostle St. Peter, in order that he might correct it with his own hand if it contained one erroneous word; in like manner our holy founder laid his book of Constitutions upon the altar

and offered it up to the Eternal Father together with the holy Sacrifice, earnestly imploring that he might know if it contained anything in the smallest degree contrary to His Divine Will. Orlandini says that this fact is attested by two of the ancient fathers, and it is related by Giovan Paolo Borelli, who served at the mass. Bartoli relates that a flaming tongue was seen to rest upon the head of Ignatius whilst he wrote the Constitutions, like those which rested on the apostles, testifying that when he was so engaged he was filled with the light and the fire of the Holy Spirit.

That it might be made manifest how great was the labour of our holy founder in writing the Constitutions, and how he was favoured by Heaven, it was God's will that his manuscript journal, in which he noted whatever thoughts passed in his mind, should be discovered in a box, he having neglected to burn this, as he had all his other papers, either from forgetfulness or because he had mislaid the book. These notes show us how he passed forty days in debating this single point, whether the professed houses should have a fixed rent for the expenses of the fabric and for ornamental purposes, and to gain light on this point he offered his mass every day and devoted himself more earnestly to prayer.

These pages also discover to us the favours he received from God during the same period. He had frequent apparitions of Christ and of His mother, high knowledge of the Deity, divine ecstasies and raptures, visions of fiery lamps of

light, violent emotions of charity, palpitations of the heart, strong impulses of the affections, sweet tranquillity of soul, tears which almost blinded him, thoughts of glory which, to use his own words, penetrated to the height of heaven, divine illuminations so abundant and distinct that it seemed as if nothing more was left which a mortal could understand. From this we may conjecture what was his state of mind during the time that he was engaged in this work. I will transcribe in this place what he wrote in his journal on the 21st day, not because he received any extraordinary measure of divine grace upon that day, but that we may know the high motives by which our holy Father was urged in desiring that the rule of poverty should be strictly observed in his society for the glory of God, and that we may have a fresh stimulus to its practice. His words are as follows: "On Saturday in the sixth week after Pentecost. In my ordinary prayers, although I was not at first greatly moved by devotion, after the first half were finished there came upon me great feelings of devotion and spiritual joy, together with certain representations and appearances of transparent brightness. Whilst they prepared the altar the thought of Jesus came into my mind, and I felt moved to follow Him, having an intimate knowledge that He is the Leader and Head of the society; and that this is the chief of all arguments why we ought to adopt a strict poverty, although the other reasons which I have put forward in my deliberations also tend to confirm

this. This thought moved me to devotion and tears, and gave me such stedfastness, that even if I had not shed abundant tears during my mass upon that and other days, still I think that my feelings then would have been sufficient to establish me in the time of trouble and temptation. Whilst I continued in these thoughts, and was putting on the sacred vestments, these devout feelings increased; and it seemed to me that this was a confirmation of my determination, because other consolations were diminished; and it seemed to me that this confirmation proceeded from the Holy Trinity, for in such-like manner the Son had been communicated to me, and it came into my mind how the Father had before placed me with His Son. When I had put on the sacred vestments the name of Jesus impressed itself upon me more and more, by means of which I found myself comforted and strengthened against everything that might occur, and I was moved to copious lamentations and sobbings. When I began the mass, I was accompanied by feelings of devotion with sweet and prolonged tears. During its progress my determination was confirmed by many and various spiritual movements, and whilst I held the divine Sacrament in my hands, an internal colloquy ensued with a strong feeling that I would never abandon the Lord whatever might befall me; and after this new sweetness and new spiritual movements came to me. This great devotion and abundant flow of tears continued also to the end of the mass; and during the whole day the thought of Jesus never

returned to my memory that I did not experience renewed devotion, or a confirmation of my resolution."

This was the method, and such were the divine favours which assisted St. Ignatius in drawing up his Constitutions, and therefore we need not wonder if they contain things which appear to have come rather from a divine than a human author. Once whilst he was engaged in writing, he asked Lainez if he supposed that God had revealed to the founders of other religious orders the matters relating to their institutes. Lainez answered that he thought so, at least with regard to spiritual points. The saint replied, "And I believe so also;" thus showing that it was an inference from his own experience, and that he made the inquiry in order to judge whether it was permitted him to make decisions on less important matters without this divine sanction. That the form and order of our institute, at least in great part, was delivered down to us in the same shape as he received it from God's hand, will appear still more clearly from his declaration to Luigi Gonzales. As he was conversing with him familiarly upon our customs, such as why the society did not adopt a different dress from other priests; why it differed from other orders, in not requiring attendance in choir; why it had colleges and schools as well as houses of professed and novices, and the like; when he had given him the proper reasons for all these differences, he concluded by saying, that God Himself was the true reason for all these things, and that He

had given him a clear knowledge and full certainty about them at Manresa. Still further, these Constitutions are proved to be the workmanship of God by their stability, which is the characteristic mark only of divine things. After the death of St. Ignatius they were subjected by Pope Paul IV. to a strict examination by four cardinals; by these they were returned to the Pope, and the Pope restored them to us without the alteration of a single syllable. The sacred Council of Trent in its 25th session, speaking of the reform of the religious orders, and issuing its holy decrees on this subject, grants a privilege to the Society of Jesus in the following words: "By these regulations the holy synod does not intend to make any innovation as regards the religion of the regular clerics of the Society of Jesus, or to prohibit them serving the Lord and His Church according to their pious and commendable rule, which has been approved by the Holy See." The fierce and multiplied attacks with which first one and then another article of these Constitutions have been assailed, far from overthrowing them, have served only to fortify them by apostolic decrees, and so render them more established.

Let us now see what has been the judgment of the Popes on this subject. Gregory XIII. in his bull "Quæcunque" says, that "The Institute of the Society, 'juxta divinæ vocationis dispositionem emanavit;'" and in another bull, "that the Holy Spirit moved Ignatius Loyola the founder of this society, and gave him many

means and opportunities of serving the Holy See, and largely assisted him." The Constitutions of the society were approved in the most ample manner, both in whole and in every part by the apostolic authority of Julius III. Gregory XIII. Gregory XIV. and Paul V., by their free will and with full knowledge; and severe punishments are threatened to those who venture to condemn, impugn, or throw any doubt upon their character, even if it be done under the colour of doing good, with the appearance of zeal and of discovering the truth. The Roman court of the Ruota having regard to these confirmations, calls these Constitutions in one of its decisions, "Papal Constitutions."

CHAPTER XIII.

THE CONSTITUTIONS ARE SUBMITTED TO THE JUDGMENT OF THE SOCIETY. THE SAINT ATTEMPTS TO RESIGN THE OFFICE OF GENERAL.

When the society was established by Paul III. he had declared that the Constitutions, which he then approved, were nevertheless to be again submitted to the judgment of others. Ignatius therefore, when he had brought them to conclusion in the year 1550, summoned to Rome the principal fathers of the order who could assemble there without injury to the public good. They assembled towards the latter end of the

year, and the holy founder placed in their hands the Constitutions which he had written at their request, giving them full permission to change, add to, or diminish from them as they thought best. The saint in his extreme humility, though as we have seen he had laboured in this work with such wisdom, such diligence, and such divine assistance, nevertheless desiring that it should not contain the smallest matter open to objection, was diffident of himself and earnestly sought the judgment of others. Moreover he earnestly desired that amidst men of so many different nations, none might be able to excuse himself from observing them; he understood also the great difficulty of adapting the same rule to all, and that the authority of the law is weakened and destroyed by frequent exceptions. He therefore distributed copies among those fathers who were in authority, and who were absent from the assembly, to collect their opinions. The Constitutions were read by all with great joy, and received by common consent, and they appeared to James Lainez so wonderful that he declared that this one book of Ignatius was sufficient for the government and reform of all the religious orders of the Church. Still the holy founder continued to correct and finish and make small changes, as he was enlightened by the counsels of the fathers, or the teaching of time, and did not publish them till the year 1553: he then sent them into Spain, Portugal, and the other provinces, not to be received by them as a complete work, but to be practised in their existing form till experience

showed how they were adapted to the customs of various nations, and various individual characters. Although he was possessed of authority to do so, he would not give them the force of law before the society had again considered and approved them. This was accordingly done in the year 1558, in the first general congregation after his death held at Rome for the election of his successor. In this congregation the Constitutions were received just as they had been left by the saint with the greatest unanimity and veneration.

To return to the assembly of 1550, Ignatius had another motive in calling it together, which was to lay down the burden of his high office. Orlandini says that he made this attempt previous to discussing the Constitutions; Maffei and Ribadeneira say that it followed afterwards. This was not a new intention in the saint's mind, for he had written to Lainez on the subject in the year 1547, when he was attending the council which had been moved from Trent to Bologna, expressing his sentiments at length and with great humility. In this letter he offered to deliver up the charge to him provided one half of the society gave their consent, or if he refused, to any other father whom he would name. Lainez would not listen to this proposition, but still Ignatius did not abandon his design; accordingly as the chief fathers of the order were now assembled in Rome, and fearing lest a storm should be raised amongst them, as had been the case on a former occasion, if he made the pro-

posal by word of mouth, he sent them the following letter:

"To my most dear brethren in the Lord of the Society of Jesus.

"After long consideration made in many different months and years, without any internal or external perturbation which could impede my judgment, I declare in the presence of the Lord my Creator, who is to pronounce an eternal sentence upon me, that which I believe to be to the greater praise and glory of His Divine Majesty. Having had regard very many times to my many sins and vices, and to my numerous infirmities both of mind and body, I have finally come to the conclusion that I am almost infinitely removed from the possession of those qualities which are requisite for bearing the charge which I now hold, and which was imposed upon me by the society. I therefore desire that ye will seriously consider this in God's presence; and that ye will elect some other who is better able to govern the society, and lay my office upon him, and this not only if he be better qualified, or less incapable, but even if he be only as I am. Therefore in the name of the Father, the Son, and the Holy Ghost, one only God my Creator, I lay down and renounce this charge, begging and praying with all my heart all my brethren in the Lord, both those who are professed, and others whom the professed may see fit to consult, that they will accept this offer which is so justified in the sight of God. And

if there arise any difference of opinion in the assembly who have to determine this matter, I pray them by their love and reverence for the Lord our God, that they would recommend it very much to His Divine Majesty, that His holy will may be fully performed in everything to His greater glory and the general good of souls in this society. May He accept everything to His greater praise and eternal glory."

The minds of the fathers were greatly agitated by this letter, and they greatly marvelled at the humility of the saint, who when there was nothing left to desire in his administration, still desired to be discharged from it. However, out of reverence towards him his resignation was not accepted; only Andrea d' Oviedo, who was a man of great simplicity, gave his opinion that they ought to comfort Ignatius and grant what he sought so earnestly. When the others asked his reasons, he said, because Ignatius is a saint, and he considers this best. But all the rest, and Oviedo himself at last, agreed that his request must be refused, and they sent a message to him saying, that he must by all means banish such a thought from his mind, for they would never suffer any other man to be general so long as he remained alive. This was the public answer. In private every one expressed their sorrow at seeing that he wished to withdraw from the work which he had begun, and like a hard father abandon the society whilst it was yet so tender; they also expressed their confidence that

God would not forsake them. To these sentiments and to the will of the fathers Ignatius sorrowfully yielded. A few days afterwards he fell dangerously ill, and began to hope that God would grant what his brethren had denied to him, and relieve him from his government by taking away his life. This hope filled him with joy, and he shed such abundant tears that his strength was quite wasted. It became therefore necessary that the fathers should beg, and the physicians admonish him, to moderate the ardour of his affections, and divert his mind somewhat from these thoughts. Nevertheless the holy man found that he was deceived by his hopes, and he was forced to retain both his life and his office.

CHAPTER XIV.

THE INCREASE OF THE SOCIETY DURING THE LIFE OF ST. IGNATIUS, AND THE ESTEEM IN WHICH ALL MANNER OF PERSONS HELD IT.

Hardly had the society been a single year in existence, when it already began to spread not only throughout Italy, but in Germany, France, Spain, and Portugal. It had been planted in India by Xavier, who sailed from Lisbon on the 7th of April, 1541. When the limit placed at first by Paul III. on the numbers of the society was removed, a multitude of chosen men has-

tened to enroll themselves, and numbers of the students and graduates of the principal universities of Europe. Amongst these I should mention particularly Antonio Criminale, born at Sissa in the diocese of Parma. He entered the society in his youth, and was sent to India, where after undergoing great labour and peril for the conversion of the heathen, he suffered death for Christ's sake during the life-time of our father, who rejoiced because he was the first of his martyred sons, and the first of the society to shed his blood. But the most precious gift granted to us by God was St. Francis Borgia. Peter Faber, the first-born son of Ignatius, died in the year 1546; I have before spoken of his abilities and his holiness; he had done great things for our order and for the Church, and yet more was looked for by us. Whilst some were lamenting over so great a loss, Ignatius said to them, "My brothers, do not be cast down at this loss, for God is preparing for us another Faber, who will increase the society and render it far more illustrious than he would ever have done who has been taken from us." His words were fulfilled, for Borgia, not satisfied with founding a college in his own city of Gandia, offered himself also to the society, and was the first to make his profession after Faber's death, as if God had appointed him as a substitute. The greatness of this man, both by reason of his high birth and the worldly power he possessed, the wonders of his humility and the austerities of his life, and how he increased the number of our houses is well known

to all, and all the praise that we can bestow upon him is as nothing.

But if God made it manifest that He was Himself the founder of the religion of Ignatius, by gathering into it so many eminent men, He showed the same truth no less clearly by moving the hearts of kings, of nobles, of churchmen, and of laymen, to receive them in their several countries, and to found houses for their reception. Above all, John III. of Portugal founded a college for us in the university of Coimbra, and to give it a beginning Ignatius sent Rodriguez from Rome and some of the most approved men of those times from Paris. Ribadeneira tells how in those days our brethren were accustomed to make their journeys. They went on foot, and although all had not the same habit, yet all were poorly clad. They lived by the alms which they begged. They lodged in the hospitals which they happened to meet with, and when they could find none and their alms also failed them, they had recourse to a small reserve of money which they carried in case of need. When opportunity offered they preached in the market-places. To those whom they met on the road they discoursed of divine things, exhorting them to habits of confession, prayer, and the practice of virtue. Both on leaving and on entering their lodgings they armed themselves with prayer. Those who were not priests received the Bread of Angels every Sunday and at other times. Peace and concord were their constant companions on the road, and that spir-

itual joy which is inseparable from peace of heart. This peace was never interrupted by the fatigues and dangers which they met with, for every adversity was sweetened by their desire of suffering for Christ. By command of Ignatius the weakest went in advance of the others, that the stronger might regulate their march by them. If any one fell sick, the rest waited for him some days, but if the malady continued, one only remained to assist and comfort the invalid whilst the rest proceeded.

But to return, as Coimbra was the most ancient of all our colleges, so that of Padua was the oldest in Italy. The efficacy of the prayers of Ignatius was manifested in this foundation. Andrea Lippomani, a Venetian noble, and a knight of the Teutonic Order, a man of great talents and piety, captivated by the conversation of Lainez, and by the account he received of the institution of the society, desired to give up to us a priory which he possessed at Padua, called the Magdalen. He obtained from Paul III. permission to give up the house without much difficulty; but when Lainez and Salmerone, who thought the whole affair was concluded, begged the nobles of Venice to allow them to take possession, a brother of Lippomani, who wished the priory to descend to his son, made a strong opposition, and as he was a powerful senator, and the business was not one which pleased that republic, they despaired of obtaining success. Lainez therefore informed Ignatius of the position of affairs, and begged he would offer mass

for this intention, as he despaired of succeeding except by the interposition of God.

Ignatius offered his mass on the feast of the Nativity of the Blessed Virgin Mary, and writing to Lainez, he said, "I have done as you requested; do not be troubled at this contradiction, it will all turn out as you desire." It happened as he predicted; on the octave of the feast the petition was made to the senate, and we were put in possession of the priory with the consent of almost all. Those who knew the habits of the republic were greatly astonished, and considered it as little short of a miracle, that when a few poor men and foreigners were on one side, and on the other a powerful noble who had friends and relations in the senate, they should nevertheless in a full meeting of the house decide in our favour, with the exception of only three votes. That it might appear more fully that it was God alone Who defended our cause, it happened that those who chiefly favoured our cause were obliged on this day to be absent. Ribadeneira relates a circumstance much to the credit of Lainez in this affair, and which shows how the nobles of Venice gave honour to distinguished men. Once when Lainez and Salmerone entered the senate house, these nobles, seeing two foreigners of mean appearance come to prefer a request which was opposed by one of the most powerful of their order who was there present in person, began to scoff at them and deride them, and in their scorn were nearly hissing them. But when the murmur was appeased,

Lainez made them so eloquent an address, that when he concluded the senators rose up to salute him, and accompanied him with distinguished marks of courtesy, wondering beyond measure at the wisdom and power of his words, as well as at the humility and modesty of the orator.

Many colleges and houses were rapidly founded in Spain, Germany, France, Flanders, Italy, Sicily, and India. The Emperor Charles V. and his son King Philip, liberally assisted the foundation of a college at Palermo. Ferdinand I., King of the Romans, who was afterwards Emperor, and Albert, Duke of Bavaria, built colleges for us, the first at Prague, the second at Ingolstadt. Some of their letters written to Ignatius on this subject, filled with expressions of their admiration and love for his order, and their desire of having his children amongst them, are preserved in our archives at Rome, and may be read in the "Acta Sanctorum." When the society was so extended, it became necessary for our holy father to divide into provinces, and appoint provincial superiors for every nation. Simon Rodriguez was first made prefect of the province of Portugal, Antonio Araoz of Spain, James Lainez of Italy, Pascasio Broet of France, and others of other provinces, whilst he retained himself the government of the houses at Rome, and never yielded them up to any other whilst he lived except in cases of illness. In fine, it pleased God to reward the zeal of Ignatius in so full a measure, that before departing from this life

he saw twelve different provinces formed, and a hundred houses or colleges open for the service of the Church, besides many others in process of formation. Pope Marcellus II., who was very learned in Church History, speaking of the extension of the Society and the good which it had wrought, said in an assembly of learned doctors, that he had never since the time of the apostles read of any man who had seen during his life so much of the fruit of his own labours as St. Ignatius did.

He saw moreover the Society he had founded beloved and favoured by men renowned for their sanctity, by other religious orders, and by the great and powerful. But I will be brief on this subject, that I may not confound the life of the Saint with the history of the Society. When a new college was founded at Valenza, the holy Archbishop of that city, Thomas of Villanova, received us with paternal affection, considering us to be the chief support of his diocese; and when any member was taken away from him, he greatly lamented. In our archives at Rome there is a letter of his to St. Ignatius, telling him of the happy success of the labours of Diego Mirone and Girolamo Domenichi, who had been removed from that place, and the Saint makes petition to his fellow-saint, that one of the two may be returned to him, or that the loss may be repaired by others who resembled them. When he died he left a legacy to the college, small in amount I believe, but to be as much valued as a rich inheritance, since it was given by a saint

who possessed a very wealthy see, and who died in great poverty, because he had transported all his treasure to heaven by the hands of the poor. The venerable Abate Blosius laboured for the foundation of our college at Louvain as if he were himself one of us. A letter of his on this subject to Father Adriani is preserved in our archives containing the copy of another letter which he proposed to write to the president Viglio, who was our opponent in the affair. In this document he asserts that it is most evident that this Order was established in the world by God Himself for the salvation of many. He then proceeds to enumerate the great things accomplished by its members in Spain, Portugal, Italy, India, and other countries; he says that the good which they had done in the city of Louvain was manifest to all men. He says that the privileges granted to the Society by the Apostolic See were most advantageous to its designs, and though many of them were not contained in the ancient canons, and had never been granted to other religious, they were still far from being injurious to the prosperity and peace of the Church, but were on the contrary for her spiritual advantage and for the health of souls; that two Popes in succession had approved the Order after mature deliberation; that almost all the princes of Christendom were friendly to it; that it was most injurious to suppose that so many great men distinguished for probity and good sense were stupified and dazzled; that if the said society, as he fervently hoped, should

have colleges in Flanders, as it had elsewhere, he expected that it would greatly promote God's honour and the good of souls, but that at the same time he greatly feared lest the Flemings were unworthy to receive this favour from God. He therefore counsels him to perform his duty as a man, and speak openly in its favour before the Emperor, the Queen, and the council, and to be cautious of saying or proposing anything against its interests. So much at heart had this excellent man, whose holiness was so illustrious, the good of our society and its introduction into Flanders.

The sacred Order of the Cistercians showed marks of the greatest esteem and kindness towards our new institution. First in the year 1543 Gerardo Ammontano, prior of the Cistercian convent at Cologne, sent an invitation to Peter Faber, and placed himself and all his monks under his discipline to receive the spiritual exercises. Faber left with them a copy of the book of exercises written with his own hand. So great was their affection for him that they kept him in their convent during the months of August and September, and the ensuing year when he came with some of his companions and hired a lodging near them, they supported them all by their charity. So strong were the feelings of love and fraternity which resulted from their intercourse, that in the same year when the Cistercians assembled a general chapter at Cologne, they made our society participants in all their good works and merits, and sent to St. Ignatius the patent containing

this grant, nor was this the only benefit we received from these holy men. Gerardo Ammontano the prior, continued in after years to take as lively an interest in our affairs as if we were his own brethren, and assisted us by every means in his power. In the year 1553 he subscribed a large sum that we might have a house of our own at Cologne, and in 1554 he gave five hundred florins to relieve the poverty of the new foundation, and not content with this he sent another sum to St. Ignatius at Rome for his various necessities in that city. In the "Acta Sanctorum" may be seen a warm letter of thanks written to him by St. Ignatius. In 1556 the Cistercians at Cologne gave us a fresh proof of their esteem and affection, by dedicating to St. Ignatius the mystical theology of Arrigo Arfio, which was published with engravings; during the same year they also did us a great service, for the senate at that time made a grant to us of the school of the three crowns, having expelled the Lutherans from it, and in the dedication of the works of Dionigus to John of Mansfeld, elector of Cologne, they introduced a recommendation of our College, comparing us to a band of soldiers sent by God as a reinforcement in that diocese. The charity of the Cistercians at Paris resembled that of their brethren at Cologne, for when the society in their first beginning possessed no churches, they made us an offer of their own, preferring rather to assist us than to indulge their own love of solitude. These things I have narrated in order to testify at least

by this memorial our gratitude for the kindness of this sacred Order.

In discharge of a like debt I will also here transcribe a letter of praise and recommendation written by Francesco Romeo, master general of the Order of Preachers, which he addressed to his subjects and consigned to St. Ignatius:

"To all the venerable Fathers and Brothers in Christ of the Order of Preachers, wheresoever they may abide, Brother Frances Romeo of Castille, professor of sacred theology, the unworthy master general and servant of the whole Order, sends his salutation and the consolation of the Holy Spirit.

"It is known by you, how in these unfortunate times in which the Christian religion is attacked by the arms of heretics and injured by the perverse customs of evil-doers, the mercy of God has sent, as it were, another squadron to our aid, by giving to the Church a new order of regular priests, called the Society of Jesus; which society, on account of the good it has wrought in the Church, by public preaching and teaching, by private exhortations, by the hearing of confessions, and other sacred duties, and by holy example, has been approved and confirmed by our most holy Lord and Father in Christ, Pope Paul III. This we have thought fit to notify to you, lest perchance any, seduced by the novelty of the institute, may be led into error and turn

in hostility against his fellow soldiers whom God has sent to His aid, and this institute should be injured by those who ought to look upon its success with joy and emulate the good deeds of its members. I believe indeed that all of you, as the friends and beloved of your heavenly Bridegroom, will be careful not to censure that variety with which His Spouse is clothed, but that as your charity rejoices in the truth, so ye will embrace these men, and give proof of your tender kindness towards them.

"Nevertheless that we may not fail in our duty, and in order to anticipate any contrary behaviour, by these present letters with the authority of our office, in the name of the Holy Spirit, and in virtue of holy obedience, we command to each and all of our brethren aforesaid, that they venture not on any account to censure or speak evil of the said order which has been approved and confirmed by the apostolic See, nor of its institutions, either in their public teaching, preaching, or assemblies, or even in their private discourse, but that they rather endeavour to assist and protect against all adversaries, this religious order and the priests who belong to it, as being soldiers engaged in the same warfare with themselves. To give authority and force to this our command we have directed that it be written out and sealed with our official seal. Given at Rome, December the 10th, 1548. Brother Francesco Romeo, Master of the Order of Preachers in the third year of our assumption of our authority."

Maffei has left us a memorial of the kindness of the Sacred College of Cardinals towards the society. After the death of Pope Paul III. the creation of his successor was delayed for some months on account of the disturbance of men's minds. As often happens during the vacancy of the Holy See, Rome was in want of provisions, and as our members were daily on the increase we were reduced almost to extremity, upon which occasion Ignatius more particularly amongst many others experienced the liberality of the Sacred College. Although oppressed with so many weighty affairs they still remembered our poverty, and sent a large sum of money for our support. Amongst others who gave signal proof of their favour was Ridolfo Pio di Carpi, who had been selected by Ignatius, under the Pope's authority, as protector of the order.

But the two Popes, Paul III. and Julius III., as they surpassed all other men in power, so were they the chief benefactors of the new society. The first became the Father of the Society by giving it existence, and as I have shown before, he always manifested the kindness and exercised the protection of a father. The other no sooner became Pope than he made evident to all the affection which he had conceived for our order whilst he was legate at the Council of Trent, where he knew Lainez and Salmarone, and through them became acquainted with our affairs. He immediately acceded to the humble request of St. Ignatius, that he would again confirm all that had been done for our institute by

his predecessor, by issuing the bull, "Exposcit," dated on the 21st of July, 1550, the year of his elevation to the papacy. During the holy year Ignatius begged that he would grant the Jubilee to his children who were labouring in India, the Brazils, Congo, and the countries of Africa, and who could not come to Rome without great injury to the Church, and he begged to know what they were to do in order to gain the Jubilee. The Pope smiled kindly, "As to the Jubilee which you request I willingly grant it, but with this restriction, that I make over to your society all my authority in those parts of the world, and that you are free to order whatever you think best for the gaining of the indulgence." Ignatius humbly thanked him, and began telling him some good news from India for the advantage of the Church. When the zealous Pontiff heard this, he said that they were beyond measure dear to him, and wept from emotion. He extended the Jubilee not only to India, but to other distant countries, and at the prayer of Ignatius, to many others who were not many days' journey from Rome, as to certain friends of the society in Paris and Messina, to Venice, and to the army under Vega, fighting in Africa against the infidels; to our members in different parts of Germany, to Salamanca, and to the entire city of Gandia, on account of the merits of the Duke Borgia. Before dismissing him he granted him another distinguished grace, viz. that whereas the privileges of the other religious orders were suspended during the holy year ours remained

in power. Nor did Julius confine himself to granting spiritual graces. At the request of Cardinal Mendozza he made over to our college at Salamanca, a rent of six hundred gold scudi, which was the property of the church, although it was very difficult to induce him to allow such transfers. At the request of the Duke of Gandia he assigned a revenue of fifteen hundred gold scudi to the Roman College. He made over to us a house at Saragossa, which had been a convent of nuns. Ignatius was frequently in the habit of going to him to ask some spiritual grace, and on one such occasion the Pope said to him, "And have you nothing to ask for your temporal necessities?" and then he commanded him on his obedience always to ask assistance of him whenever the house of the professed was in distress, and he imposed it upon his friend who accompanied him that he should from time to time remind him of this command.

If the pontificate of Marcellus II. had not been so short, we should have had as many favours to record of him as of his predecessor. When Ignatius who had long been familiar with him went to offer his homage and congratulations, the Pope affectionally kissed and embraced him, and began to walk with him and engage him in a serious conversation on the propagation of the faith and the restoration of ecclesiastical discipline; for this purpose he begged that he might retain near his own person some of his subjects, that he might avail himself of their counsels. He desired that

every member of the society who was then in Rome should come into his presence, as he wished to make a review of this little band and know every soldier by sight. After conversing for a long time on the affairs of the society, he said, "You are prepared ready for the combat, and I will make use of you." He had a particular affection for James Lainez and Martino Olave, whose great attainments and virtues he well knew. Such a reception as this filled the society with the most joyful expectations, but they were quickly dissipated, for the Pope died of a fever on the twenty-first day of his pontificate to the loss and sorrow of Christendom.

Paul IV., who succeeded Marcellus in the Apostolic See, showed great affection for Ignatius, and so long as Ignatius lived for the society. When the saint went accompanied by some of his brethren to kiss the feet of the new Pope, he was received in the most friendly and honourable manner consistent with established usages, and a few days afterwards the Pope sent for him, and not permitting him to prefer his requests kneeling down, he walked with him up and down the room, and granted whatever he asked either for his brethren or for the King Ferdinand. In addition to this Cardinal Giovan Michele Saraceni who had great influence with the Pope, and was said to have managed everything for him during the first year of his reign, having preferred some petition to the Pope, was re-

ferred by him to Ignatius to receive his answer. The Cardinal d' Augusta Ottone Trucses says that this same Pope related to him many wonderful things of our society, and asserted that if he had any matter to treat with the Pope, he would adopt no other advocate than Ignatius, whose authority with him was so great.

CHAPTER XV.

THE DEATH OF ST. IGNATIUS.

Such was the flourishing condition of the society, when the holy father perceiving that it was no longer necessary for him to stay in the world, besought God with many tears and supplications to remove him from this evil place of banishment to that heavenly country where he might rejoice in His blessed presence. One day when two or three of his sons were present, he said to them, "Three things I have greatly desired, and by the mercy of God I have now seen them all. First, the perpetual establishment of the society by apostolic authority; secondly, the approval by the same authority of the book of Spiritual Exercises; thirdly, the completion and practical observance of the Constitutions by the whole order." These words made his hearers think that the day of his departure was at hand. He himself was certified of this some months beforehand, for when he wrote to D. Leonora Mascaregna, he bade her adieu, saying that this

would be the last of his letters, and that he would hereafter pray to God for her in heaven, as he had done whilst on earth. Being no longer able to discharge the laborious duties of his government by reason of his infirmities, he committed it to the hands of Giovanni Polanco, and Cristoforo Madrid, who though almost a novice and not yet professed, was nevertheless a man of great authority; these he desired to hold communications with each other and to exercise supreme power. Sacchini also adds the name of Girolamo Natale, who in the year 1554 had the authority of vicar without the name, and who is said by Orlandini and Bartoli to have been little assisted by the saint. In the year 1556 the city of Rome was much distressed and full of arms and of soldiers, by reason of the war with Naples. The saint not wishing to have the calamities always before his eyes, determined to retire to a villa which belonged to the college, within the circuit of the walls, situated between the baths of Antonine and the church of St. Balbina. Bartoli says, that although this was his apparent reason, that his true desire was to withdraw to a place of solitude where he might prepare for the last passage, to which his numerous infirmities were fast conducting him, and which became more aggravated about the beginning of July. The fathers considered that the air of the place would be hurtful to his health, as is the case with the uninhabited parts of Rome in the summer season, but upon the report of the physician Alessandro Petronio, they

conducted him thither. His stay there was but brief, for whether it was caused by the air, or the damp of a newly-plastered building, or by the breaking up of nature, he was taken with a feverish attack accompanied by extreme debility, so that after a stay of two or three days, it was thought right to bring him back to the house. They judged such a disorder in an old and broken-down man should be treated rather by restorative means than by medicine, nevertheless, his death was fast approaching. The following, which is taken from the "Acta Sanctorum," was sent by Giovanni Polanco to each of the superiors of the society, and will be read with great interest:

"Pax Christi, &c.

"By this letter I make known to your Reverence, and to all our brethren who are under your obedience, that on Friday morning, the last day of July, the vigil of St. Peter in vinculis, it pleased God to call to Himself our blessed father and master Ignatius, breaking the bonds which imprisoned him in this mortal flesh, and placing him in the liberty of His elect. He has at length given ear to the desire of His happy servant, who, although he endured with great fortitude and patience all the sufferings of his pilgrimage, nevertheless had longed for many years to see and glorify the Lord his Creator in the heavenly country. Hitherto the Divine Providence had not yielded to this desire, in order that by his example, his wisdom, his authority, and his

prayers, our little society which was commenced by him might also be advanced. Now however that this plant seems to have struck deep root, and has borne abundant fruit throughout the world, He has taken him away to heaven, where he may obtain for us more abundant grace, being united to the abyss of all good things. In this house and these colleges of Rome, though we cannot but feel the loss of such a father, and grieve to be deprived of his presence, still we have no painful emotions, our tears are tears of devotion, and we experience an increase of hope and spiritual joy in contemplating our loss. It seems to us that the full time had now come when he should rest from his labours, when his many infirmities should issue in saving health, and his tears and continual patience result in endless joy and beatitude. As for ourselves, we are persuaded that we have lost nothing, and we now hope more than ever that he will aid us by his ardent charity, and that by his intercession God will mercifully give us an increase of His Holy Spirit, and augment the number of our foundations and the general good of His Church.

"Since your Reverence will desire to hear more minute details of the manner in which our glorified father ended this mortal life, I must tell you that his agony was of very brief duration, and that it had not continued more than one hour when we perceived that he had died. We had many sick in the house and some exceedingly ill, amongst whom were Master Lainez

and D. Giovan di Mendozza. Our holy father had been somewhat indisposed for some days, and had a slight degree of fever hardly to be detected. He certainly felt extremely weak, but this was no new thing with him. Finding himself in this state, he sent for me on the Wednesday, and said to me what he had before said to Dr. Torres, that we must only take the same care of him as of the other invalids, for he made no particular account of his own infirmities, and thought more of others than himself. The doctor did as he requested, and another medical man of great reputation, and a friend of ours, named Alexander, also came to visit him every day. The following Thursday about four in the afternoon Ignatius sent for me, and after dismissing the infirmarian from his room, he said that he thought the time was now come for me to go to St. Peter's and inform his Holiness that he was near his extremity, and that little hope of his temporal life remained; he therefore earnestly begged the benediction of his Holiness for himself and Master Lainez who was also in great danger; and he added, that if the Lord God in his grace should receive them into heaven, they would pray for his Holiness, as they had daily prayed for him whilst on earth.

"I replied, 'Father, the physicians can discover no danger in the illness of your Reverence, as for me I hope that God will preserve your Reverence many years for His service. Do you think your Reverence is as ill as the others?' 'So ill,' he said, 'that I can do nothing more than

breathe,' or words to that effect. Still I insisted on the hopes which I really entertained of his life been prolonged, but at the same time offered to execute his commands. But having on that evening to send letters to Spain by way of Genoa, and as the courier was about to depart, I asked if it would suffice if I went on the next day, (Friday.) He replied, 'I should like to-day better than to-morrow, and the sooner you do it for me, the better I shall be pleased; but go, and do what you think best: I put myself entirely in your hands.' In order that I might be able to tell his Holiness, (should such be really the case,) that the physicians considered him dangerously ill, I went to Alexander, who was the chief of them, and begged him to tell me candidly if he considered that our father was in danger, telling him at the same time of his message to the Pope. 'I can say nothing of his danger to-night,' he replied, 'but will tell you to-morrow.'

"Such being the case, and our father having left the matter to my judgment, I proceeded in a human manner, and thought that I would defer it to the Friday, that I might have the opinion of the doctors. On the same Thursday I was present at the supper of our father at the first hour of the night, together with Dr. Madrid; he supped with appetite and conversed on an affair of business, so that I went to bed without suspicion of any danger. The next morning at sunrise we found our father in extremity, and I hastened to St. Peter's, and the Pope with great

sorrow and marks of kindness granted his benediction. About two hours after sunrise in the presence of Dr. Madrid, and Master Andrea Frusio he calmly rendered up his soul to his Creator. We have considered the great humility of the aged saint, who though he was well assured of his own departure on the ensuing day, (for I never recollect to have heard him speak of any future event with such certainty as he did of this, and that other prediction when he foresaw so clearly that God would provide for our necessities at Rome, that he declared and averred it a year before the time came,) being I say so assured of his own departure, he would have none of his children summoned to give them his last benediction, or make any of those demonstrations which are usually made by the servants of God at such a moment.

"Having so low an opinion of himself, he was unwilling that the society should place confidence in any but God, and so departed from the world in an ordinary manner. It may be that he asked this grace from God (whose glory alone he thought of) viz. that there might be no outward marks of the approach of death, just as during life he was in the habit of concealing the secret gifts of God, except some few which he considered it a duty to reveal for the edification of others. In like manner the divine wisdom sometimes exhibits sensible miracles in His servants, so that those who have small understanding and faith may be moved thereby, and sometimes instead of miracles gives men examples of great and distin-

guished virtue, and undoubted testimonies of his grace, for the sake of those whose eyes are open to the light of faith and to the gifts of the spirit. It appears that God's providence has adopted this second method with the chief of our society, as it has with its members, manifesting by the movement and conversion of men's minds, and by the spiritual harvest gathered in all parts of the world, both within the society and external to it, that of a truth the finger of God is here.

"But to return to the subject. After the death of the holy Father it was thought right to remove the intestines in order to embalm the body; and now we had great cause for edification and astonishment, for the stomach and intestines were found to be empty and shrunk, from which those who had skill in such matters could infer the singular abstinence of his life, and be astonished at the fortitude and endurance with which he had continued his labours amidst such great weakness with the same unvarying cheerfulness. The liver also was found to be indurated, and three stony formations within it, which was an additional proof of the same rigid abstinence. Thus was verified the truth of what the good father, Diego d' Eguia (who is now in glory) used to say, that, 'Our holy Father's life must certainly have been preserved by a miracle for a long time;' I do not know how he could live naturally with his liver in such a state, unless the Lord our God had supplied the defects of his bodily organs, to prolong his life for the good of our society.

"The burial of his blessed body was deferred till after vespers on Saturday, and although he was never moved from the place where he expired, there was a great concourse of devout and pious persons. Some kissed his hands, and some his feet, and some touched them with their chaplets, many of our Fathers did the same. We had great difficulty in preventing those who wished to take away pieces of his berretta, his clothes, strings, night-caps, or other articles; we gave nothing to any person whatsoever, or suffered such things to be carried away, knowing whence they were procured. Some artists came to take portraits of him, which he had never allowed whilst living, though frequently requested. In the largest chapel of our church, on the Gospel side, a tomb has been excavated, and there we have placed the body in a coffin, and said the office for the dead in the customary manner. The tomb has been covered with a large slab which can be removed when necessary, and here the body will remain till it is determined what else ought to be done.

"Dr. Olave went to inform the Pope of his death, and his Holiness testified the affection which he had always entertained for all the members of the society high and low, offering his paternal assistance. Several of the principal cardinals and other friends did the same, and made large offers of their favour and assistance. Praise be to the Lord our God, who is our fortitude and our hope. For three days all the fathers have offered sacrifice for our holy founder,

although the devotion of some would rather have moved them to recommend themselves to him than him to God. Nevertheless with respect to the three days' masses (which need not all be necessarily requiems) let everything be done according to reason in all places, as also with regard to the prayers of those brethren who are not priests. We have discovered no chest or locked secretary, except some little boxes which he made use of to hold articles of convenience, and a few blessed chaplets of our Lady and "Agnus Dei"s, which he used to distribute. He has left twelve provinces. Given at Rome.

"GIOVAN DI POLANCO, servant of Jesus."

The reader ought to be informed that Ignatius did not ask the Pope's benediction for James Lainez, as Polanco has written, but for himself and for another, without mentioning any name. This other (says Bartoli) was Martino Olave, who was then in good health, but who died some days afterwards, but as Polanco wrote on the 6th of August when Lainez was so ill that he received the viaticum only two days afterwards, and as Olave was not then taken ill, he supposed without hesitation that the saint intended to ask the benediction for Lainez, though he did not name him. Polanco has himself acknowledged this error in the 3rd vol. of his History. Let no man therefore extract from this letter any argument against that prediction of Ignatius which Ribadeneira has affirmed, viz. that Lainez would be his successor in the office of general.

In addition to the letter given above, I here add an account which Niccolo Lancizio received from Tommaso Cannicari, the infirmarian who attended on the saint in his last illness. He says that the physicians pronounced that the saint died of a malignant fever; when the fathers perceived that he was shortly about to expire they sent immediately for Pietro Riera, prefect of the church, who had latterly been the saint's confessor, that he might anoint him with the Holy Oil. But as he could not be found at that moment, and as the saint died in the course of a few minutes, he did not receive Extreme Unction. Pietro Ribadeneira was questioned on this subject by Bartolommeo Perez, assistant in Spain, who asked why the holy father did not ask for Extreme Unction when he knew that he was at the point of death; he replied as follows: "It is extremely probable that the saint had knowledge or received revelation of his death, otherwise when he so seldom made a positive affirmation, he would not have repeated it with such confidence to Polanco, or so earnestly sought the Papal benediction. But his prudence and humility prevented his asking for the Viaticum or for Extreme Unction; for since the doctors considered that his illness was not dangerous and made light of it, he could not ask for the sacraments without saying that they were in error, and that he was better informed about his illness and his death than they were, or else that God had revealed it to him, and the saint judged that this was inconsistent with the virtues of prudence

and humility. Having therefore received the sacraments of confession and communion in the ordinary manner, and gently ordered Polanco to ask the Papal benediction, so as to satisfy his devotion as far as he was able, he yielded all the rest to the opinion of the physicians who stood there."

But God made haste to glorify so humble a death even upon earth. There lived in the city of Bologna a noble matron named Margherita Gigli, who had a great devotion for our society, was abundant in alms-giving, fervent in prayer, and who spent a great part of her life in the churches and hospitals. As she was sleeping on the morning of the 31st of July, she was awoke and terrified by what seemed to her to be an earthquake; at the same moment her chamber was filled with brilliant light, in the midst of which appeared the saint in celestial beauty, who spoke to her these words: "Behold, Margaret, I am going, as you see; I commend my sons to you;" and then disappeared. The woman, full of wonder and happiness, rose up and went immediately to Francesco Palmia, the rector of our college, who was her confessor, and related the vision. Although she had no knowledge of the saint, she described him as accurately as it was possible for those who were most familiar with him to have done. Still, as they had not heard of any illness or danger of Ignatius at Rome, the fathers who heard the story were cautious of believing it; but some few days later, when the news came of the saint's death at the exact

time of the vision, all their doubts were removed.

An evident miracle was also wrought at Rome on the day following his death, by which God glorified His humble servant. Amongst the multitude who came to venerate the saint's body was a woman of great piety named Bernardina, wife of Andrea Nerucci of Pisa. Amongst other children she had a girl of fourteen years of age, who for three years had suffered horribly from scrofula. The Pope's own physician and many other doctors had done all in their power for her, and the mother, after spending a great part of her substance, found her child rather worse than better, and the scrofulous sores began to ulcerate and grow cancerous, so that the doctors considered the case most aggravated and the disease well nigh incurable. Whilst the tender mother was in great anguish and affliction she heard of the death of St. Ignatius. Upon this intelligence her mind was filled with a confident expectation that if the saint's hand could be applied to her daughter she would be restored to health ; she therefore entreated this favour of Father Cornelio Vissaven, who promised to let her do so. But his promise was in vain, for when she went to the church the fathers would not permit her to approach whilst they were saying office, and directly it was finished the holy body was committed to the tomb ; nor could Father Cornelio, though he was one of the bearers, be of any use to her, and she herself was not able to get through the crowd. When Bernardina found Vissaven she grieved bitterly at

this disappointment, and Vissaven answered, "Do not distress yourself, since it is not your fault that your daughter has not touched the sacred body; go to the sepulchre and pray to God that in consideration of the saint's merits He will restore your child, in the same manner as if she had touched the body." This she accordingly did, and one of the fathers gave her a piece of the saint's clothing, which she tied round her child's neck. On the same day the putrid matter which had exuded from the sores for three days ceased to flow, and the girl was entirely cured, to the astonishment of all who beheld, so that they could hardly trust their own eyes.

Though I have already related much concerning the crowds who went to see the holy body, besides what was stated in Polanco's letter, I must add, that hardly had he departed this life when the rumour spread over the city of Rome, "The saint is dead;" and so great was the multitude of all ranks of people who flocked to see him, that Bartoli says that one of the cardinals could not penetrate the throng without extreme difficulty to kiss his hand and touch it with his chaplet. This I believe to have been the cardinal of S. Jacopo, one of whose servants (we are told by Orlandini) broke impetuously into the chamber, that he might touch the body with a rosary. Fabricio de Massimi, a Roman nobleman, testifies that though he was young and strong, he could not, in spite of all his endeavours, reach the spot where the body was exposed in the church. He also goes on to say that the strictest commands

were necessary to prevent even persons of the highest rank from tearing the saint's clothes and even the flesh, so violent was the desire to possess some of his relics. Such was the concourse of people that we read in the process of canonization that the doors of the church could not be closed before the first hour of the night.

But what is still more remarkable, God glorified the death of Ignatius by the marvellous effects which it produced among his children, and by the heavenly benedictions which were seen to descend upon the society. Although during the latter years of our holy father, his strength was too feeble for the efficient discharge of the duties of government, it was still considered by the fathers that his life was of great advantage to the society, so fully were they assured that God protected and favoured us on his account, in addition to the benefit and consolation which all derived from his example. Hence it was to be supposed that his loss would fill the hearts of all with the greatest alarm and grief. But it happened quite otherwise; for Ribadeneira relates, that his death excited a feeling of gentle sorrow, a regret full of sweet hopes, and all our members manifested such a spirit of vigour and fortitude, as if all were animated with a desire to labour and to suffer anything for the love of Christ. As Jesus after His ascent into heaven sent the Holy Spirit upon His disciples, so it seemed as if our holy father after quitting this world had asked for the mission of the Holy Spirit upon his sons. He showed also in other

ways that he had become a powerful advocate for us with the Divine Majesty, by the abundant aid which the people everywhere sent in to our poor colleges, and by the cessation or diminution of our persecutions. Pietro Ribadeneira had been staying more than seven months in Flanders by order of the saint, earnestly entreating King Philip II. to allow the introduction of the order into those states; but he had made no progress, and the violence of the opposition had been such that he had no hope of success, when he was one day sent for to the court quite unexpectedly, and his request granted to the full, which, considering the obstinacy of that prince and the power of our adversaries, was almost miraculous. When however the news of St. Ignatius's death reached him, and he perceived that Flanders was opened to the society at the very same time when heaven was opened to the saint, he had no difficulty in guessing by whose instrumentality this change was wrought. In like manner an unusual abundance of spiritual fruit was gathered in India, through the same divine influence. In the city of Goa alone during the four years next ensuing, without counting those who were converted by the Dominicans and Franciscans, we ourselves baptised in the first year one thousand and eighty, in the second one thousand nine hundred and ten, in the third three thousand two hundred and sixty, and in the fourth twelve thousand seven hundred and forty-two souls.

CHAPTER XVI.

THE HONOUR IN WHICH ST. IGNATIUS WAS HELD BOTH BY THE MEMBERS OF THE SOCIETY AND BY OTHERS NOT CONNECTED WITH IT.

St. Ignatius was held in the highest estimation by all the most distinguished men who lived in his times; to mention all these would occupy too much time, and I will therefore speak only of a few examples. To begin with the members of our own society, it is only right that I should give the first place to the Apostle St. Francis Xavier, who used in speaking of him to call him a great saint, and since this was all that he could do in the distant country of India, he cut off the signature from one of the saint's letters and wore it on his breast together with a relic of St. Thomas the Apostle. These relics he used to send by the hands of children to work miracles, and innumerable and stupendous wonders were wrought by these means. When he was exposed to any extreme danger his last resort was to appeal to God's protection by the merits of his Father Ignatius. He used to write to him upon his knees, and his letters were watered by his tears. In one which he wrote from Cochin, dated January 29th, 1552, he expresses his devotion and reverence in the following terms: "My most true Father, I have just received in Malacca a letter from your holy charity, forward-

ed from Japan; which since it has brought me the much-desired intelligence of your life and health is most dear and precious to me. The Lord God knows with what joy it has filled my mind. Truly I have read therein with delight many sentiments breathing your kindness and piety, which I revolve over and over again in my mind, hour after hour, to the profit of my own soul; and it seems to me that they always have a new savour, especially those concluding words with which you have, as it were, impressed the letter with the seal of your true charity: 'Ever yours, because at no time can I ever forget you, Ignatius.' These words I have read with sweet tears of emotion, and with tears I now transcribe them, recalling the delightful remembrance of past times, and of the sincere and holy love which you ever bore towards me, and still preserve for me. I reflect also on the great labours and perils from which God has delivered me in Japan, being moved to do so by your prayers and your fatherly yearnings to me."

A little further on he says: "Your holy charity adds also how great is your desire to see me once again before this life is ended. The Lord, who discerns the secrets of my heart, knows how sweet, how vehement, and how tender is the impression made on my mind and affections by this precious signification of your singular love towards me. Know that as often as I think of these words of yours, (and very often indeed do I think of them,) the tears fell in abundance from my eyes, and I cannot restrain them from gush-

ing forth, at the very imagination only of the joy with which I should again embrace you; and however difficult this may be, still there is nothing too hard for holy obedience to accomplish." In this single letter he calls Ignatius saint twelve different times, and he subscribes himself "the least of all your children, and the one who is banished further from you than all, Francis." It is addressed also, "To my Father in Christ, St. Ignatius."

After Xavier I proceed to speak of James Lainez, whose high authority is vouched for still more by the History of the Council of Trent than by that of our society. At the time of Ignatius's departure this great man was very ill, and was considered by the physicians to be in extremity, and though the fathers endeavoured to conceal this bad news from him, still his suspicions were roused, and he asked many times, "Is the saint dead, is he dead?" and at last when he understood that it was so, he lifted up his hands and eyes to heaven, and earnestly recommended himself to him, and implored God to look with mercy upon him for the sake of the merits of that holy soul which He had on that day taken to Himself, and remove him also from this miserable world, and suffer him to accompany his father into the realms of beatitude. He had before this manifested his opinion of the merits of St. Ignatius in many ways. Very often in conversing with Pietro Ribadeneira, of the marvels wrought by God for the society, how He sustained it under

great persecutions and multiplied the fruits of its labours, he used to say, "God delights in the soul of His servant Ignatius," meaning that God blessed the children on account of His love for their father. He also said to Ribadeneira, that Peter Faber was truly a man high in perfection and a great master in the things of the Spirit, but that by the side of Ignatius he was as a simple child beside a wise and aged man. This was not the opinion of Lainez only, for Luigi Gonzales writes, "I knew Peter Faber in Madrid, and had much spiritual discourse with him; and such did he seem to be that I was filled with the greatest admiration of him, and thought it impossible that there could be found in the world another so full of the Holy Spirit as he was. Afterwards when I heard Ignatius spoken of as being so very superior to all his companions, I supposed that he was so spoken of as being their head. But when I knew him at Rome and became familiar with him, Faber vanished away from before me, and he seemed to me as a baby compared with Ignatius." Similar sentiments of Ignatius were entertained by Claudio Jaio and Niccolò Bobadiglia, who were both among his first companions. During the lifetime of Ignatius, being on a journey from Venice to Rome, the former was seized with such violent and sudden pains in the stomach that he expected to die, and was left upon the public road without being able to rise; in this extremity he prayed God to heal him for the sake of his Father Ignatius, and no sooner had he so prayed than all

his pains immediately left him; the other having come from Tivoli to Rome was attacked by a violent fever, and perceiving that he lay in the same room where not many days before Ignatius had terminated his mortal life, and being assured that he was with God in heaven, he recommended himself to him with tears of affection; he felt immediately that the power of the fever was spent, and that it was thrown off from him as if (to use his own expression) a coverlet was taken from his bed; he said also that his testimony was as good as that of two others, because he was so slow in giving credence to miraculous stories.

He was held also in like esteem by St. Francis Borgia. When he returned to Spain from Rome, being desirous of withdrawing to some retired solitude, he chose the village of Ognate, because it was near the saint's residence. Before his retirement he visited the palace of Loyola, and when he came to the room where Ignatius was born, he prostrated himself on the ground in tears, and kissed the ground and the walls of the chamber. The same act of devotion was performed by Girolamo Natale during the saint's lifetime, and so great was his opinion of his sanctity, that his imaginary standard of perfection always seemed to him to fall short of the practical virtues which he saw in the saint. On one occasion when Ignatius had a tooth drawn by the surgeon, he possessed himself of it as a treasure, but he could not so conceal this act of devotion as to escape the perception of the

saint's humility, and he was obliged to restore it. Andrea Frusio, who was thought to be an angel by all who knew him, as well as by Ignatius himself, because of the innocence of his life and the excellency of his wisdom, used to say that the heavenly grace of Christ seemed to be in Ignatius a natural thing, for he was so steadfast at all times and in all places, and so ready to do good. Fulvio Androzio, a religious of great piety, learning, and prudence, when he was told at Meldola of the holy father's death, said his first mass of requiem not without experiencing great internal opposition, and when he came to the altar to celebrate his second mass, he felt inwardly constrained to say the mass of the Name of Jesus, and accordingly did so, and in his private prayers he could only keep repeating, "Father Ignatius, pray for us," an invocation of which he very shortly experienced the efficacy. There were also many others who could not bring themselves to pray for him, and prayed to him. Father Filippo Aupolino, attested the following statement upon oath: "When I entered the society at Rome during the lifetime of Father Ignatius, I perceived that he was held in such esteem for sanctity, not only by us but also out of doors, that when he was obliged to go out of the house, crowds of people assembled to see him in the streets through which he had to pass. We also within the house who rejoiced in his presence, acknowledged him as a saint, so that we even wore the cuttings of his nails as relics round our necks, to procure which

we used to rival each other to obtain the good graces of the brother who sometimes waited upon him. Numbers also of great men and persons in authority were attracted by the odour of his sanctity to have knowledge and speech of him; and it is most remarkable that hardly any heard him speak who did not go away inflamed with a desire to change or amend their lives. In like manner persons in affliction went away consoled by the very sight of him.

When Pietro Ribadeneira was juridically examined at Madrid in the year 1595, before Camillo Gaetani, patriarch and nuncio in Spain, he thus answered on oath to the fifth question, which was, What was his opinion of the sanctity of Ignatius: "He did and always had esteemed Father Ignatius as a most holy man and a friend of God, and the reasons on which he founded his opinion were these:

"1st. Because during all the time that he had lived and conversed familiarly with him, as aforesaid, he had never seen in him or heard from his mouth anything which in his judgment was a mortal or even a venial sin. Not that he believed that Father Ignatius did not sin venially, for he well knew that even the just man falls seven times in the day, but because his words and actions were so regulated and circumspect, that by hearing and seeing he could not judge that there was any sin to be condemned; for he never heard any idle, murmuring, or injurious words, nor when he reproved his children did he ever see him

discomposed or irritated in a degree greater than he himself wished to appear, having considered and weighed the matter, as his custom was, before administering the rebuke, for in him these emotions of the mind did not outstrip but followed the guidance of reason.

"2nd. Because he has seen in the same Ignatius many works of heroic virtue and rare holiness, especially in his continual prayers, in his emotions of affection and devotion, in the abundance of his tears, and in the mastery which he exercised over them, in his ardent zeal for the glory of God and the salvation of souls, in his profound humility and contempt of himself and of the world, in his patience and cheerfulness in his labours and under his persecutions, which he bore with marvellous fortitude and constancy, in his rare and superhuman wisdom in his affairs both spiritual and temporal, in his evenness of mind and unvarying expression of countenance under all events prosperous and adverse; so that if any change was perceptible it was that he exhibited more cheerfulness when he was overtaken by any great and unforeseen misfortune; finally, in all other virtues which he has described in the fifth book of his history.

"3rd. Because God had chosen him and made him the father and founder of a religious order like the Society of Jesus, and given him grace to plant it, to water it, and to spread and extend it over the whole world, and to gather from it in his own days fruits so abun-

dant and so sweet, for it is probable, and it appears impossible to be otherwise, that God, who destined him for so great a work, should also give him those gifts of grace which are requisite for rightly conducting it, as it is the accustomed law of His Providence to minister helps and graces proportionate to the importance of the charge which he entrusts. This thing is the more wonderful if we take into account the circumstances which concurred to produce this marvellous work, such as the change of life in the said Father Ignatius from vanity and pleasure to a life of such self-mortification and rigid penance; his being taught by God (for he had no knowledge of letters of his own,) and his having been given the Spiritual Exercises as a means by which he gained over all his first companions and many of those who afterwards followed him; besides the numbers whom he converted to God by the same Exercises, who either entered other religious orders or remained in the world and led better lives; his having persuaded his first companions, who were all Spaniards and Frenchmen, to abandon all their worldly hopes by following him, in a time when a fierce war was raging between France and Spain, and that they lived together in affectionate love and peace more than if they had been brothers by birth; that God had given him a form and idea of a society so similar to other religious orders in substantial outlines, and yet so very dissimiliar in other matters, according to the necessities of

the times, such as the fourth vow made by the professed to obey the Sovereign Pontiff in going on missions to oppose those heretics who assail the authority of the Holy See, and again, the delay in making profession; his having written the Constitutions which are full of so holy and divine a wisdom, and so powerful in their sayings and words, that they fill the reader with astonishment. The reverence in which these Constitutions are held is distinctly proved by the fact that five general congregations held in the society since the death of Father Ignatius have received and venerated them.

"4th. Because of the many and great revelations, visits, and supernatural favours which he received from God, some of which are contained in the 1st book, chap. 7; the 5th book, chap. 1, and chap. 9 of his History; and many others may be seen in the MS. journal which he kept during the time he was writing the Constitutions, and which was discovered after his death.

"5th. Because of the wonderful effects which resulted from this idea and institution of his throughout the world, both in the reformation of manners among Catholics, and in the conversion of the gentiles and heretics as is most manifest; for as many souls as were converted from heresy or infidelity to the Catholic faith, or from a wicked to a good life, so many miracles were wrought, and these miracles ought to be esteemed more highly than those which are wrought on the body, by how much the good which God thus communicates to the soul is greater than that

which is communicated to the body by corporal miracles, for this is the doctrine of the saints.

"6th. Because of the miracles which God worked by the intercession of Father Ignatius both living and dead, some of which are related in his Life, and of which mention is made in the answer to the fourth question; reference is made to the testimonies of the process for many others which took place in Rome, Padua, Barcelona, Alcalà, Burgos, and in his own country.

"7th. Because of the great hatred which the devil always had against Father Ignatius, and the continual persecutions which he moved against him. Father Lainez has remarked and has often testified, that when the members of the society were together without Father Ignatius, they had great peace and tranquillity, but upon his arrival the devil out of hatred to him immediately roused some storm. Father Lainez has also testified that he saw at Padua a miserable soldier possessed by the devil, who though he had never known Father Ignatius, described him so to the life, and so naturally, that it was miraculous, and said that he was his greatest enemy in the world. This was confirmed by the words of another devil in Rome, who had invaded the body of a youth named Matthew, who was afterwards delivered by Ignatius. For upon the present witness saying, that that father would soon return and drive him away from that body, he shrieked out and bid him not to name Ignatius, for he was his greatest enemy in the world. A similar affirmation was made by ano-

ther devil at Trapani in Sicily, immediately after that father's death, in the hearing of the Viceroy D. Giovan di Vega and others, amongst whom was Father Girolamo Domenichi, a holy man who was provincial of the society in that kingdom, who wrote word of it to Rome. And this the said witness holds to be an argument for the sanctity of Ignatius, because though we may not give credence to the word of a devil; yet when he is forced by God's command to make confessions for the glory of His saints, and when his word is accordant with their merits, it is lawful to believe. This he also proved by other manifest arguments.

"8th. Because of the many grievous persecutions which the devil by the permission of God moved against Father Ignatius during his whole life, and especially at the foundation of the society in Alcalà, Salamanca, Paris, Venice, and Rome, as well as after these foundations were made, and because of the patience, fortitude, nobleness, and cheerfulness, by which he triumphed gloriously over these persecutions, which is a signal proof of the divine grace wherewith it pleased God to try him, strengthen him, and give him victory over his enemies.

"9th. Because the said witness has seen that many great servants of God, and persons of consideration, have considered Father Ignatius as a saint, as he has shown in book iv. chap. 17 of his Life, to which he refers. It is also certain that some of the fathers of the society, who when looked at by themselves, appear

as saints, as Peter Faber, James Lainez, Francis Xavier, Francis Borgia, and others, when compared with Ignatius, seem as dwarfs beside a giant; and they themselves were quite conscious of this, and therefore held him in the greatest veneration.

"Because of certain things which God has wrought in the witness by the mediation of Father Ignatius." These I do not mention, because the first does not appear to me of any importance, and the other two I have related in this biography.

We will now proceed to speak of the estimation in which Ignatius was held by the great men of his times who were not members of our society. St. Philip Neri often saw the face of Ignatius resplendent with light, and emitting bright rays, which proceeded, he said, from the internal beauty of his soul. Besides many of us who had this testimony from his own mouth, Cardinal Tarugi, archbishop of Siena, who was one of the most distinguished sons of St. Philip, in a letter which he wrote to testify solemnly to the sanctity of Ignatius, in addition to many other things, after saying that he considered it as a great favour from God to have known such a man, and to have been present when he quitted this earth for heaven, speaks as follows: "A priest of our congregation named Antonio Gallonio, who was intimate with our blessed Father Filippo Neri, and fully acquainted with his secrets, whose faith cannot be doubted, has affirmed to us that the said Filippo testified that

when the blessed Ignatius was alive he had often seen his face shine with brilliant rays." Gabriello Venusti, a man of excellent life, who held high offices of authority in the society, frequently related that when he was prefect of the seminary, and was walking with Father Rubini to the Chiesa Nuova, to see a picture which was there exposed for a short time, St. Philip met them and asked to what order they belonged; when they replied, "The Society of Jesus," the saint said, "You are children of a great Father, I am under obligations to him, for your master Ignatius taught me to make mental prayer." We have also the testimony of the Bishop of Agubbio upon oath, that this aged saint used to ask favours of God through St. Ignatius, and come to pray at his tomb. The blessed Giovanni Tesseda, a monk of the order of the Observantines, calls him a man full of the Spirit of God, by which he freely worked whatever he undertook for God's glory; a temple of peace; who consoled by his aspect, satisfied the soul by his words, and replenished it with his counsels. Luigi di Granata, of the order of Preachers, a man full of spiritual and divine wisdom, and celebrated for his published writings, in speaking of Ignatius, said, that he was stupified in contemplating the heroic life and wonderful actions of this new mirror of virtue, sent by God in these times for the salvation of so many nations. Giovanni d' Avila, that holy and spiritual man, was telling Michele Torres why he loved our society so much, and said, that it was self-love, for the spirit of

the society was the same as his own; and he related how he had sketched out in his mind a rude idea of what Ignatius had carried out in practice. His name was John, and his office corresponded to his name, for he was the friend to Ignatius, who was the bridegroom. It was as if a child after labouring in vain with all his might to raise a heavy stone, sees some vigorous man come and place it with ease on the desired spot. The illustrious order of the Clerics of St. Paul, called Barnabites, wrote a letter of condolence to the society on hearing of the saint's death, in which they say, "He has not quitted us altogether, for he still lives near to all of us, and in all parts of the world whither the knowledge of Christ has extended the sweet remembrance of this holy man is spread abroad, who has deserved so well of the Christian republic, under whose guidance and authority the faith, the religion, and doctrine of Christ has been extended and penetrated even to the antipodes, where many thousands of converted souls have formed a new church, emulating the ancient apostolic churches, and where new apostles and martyrs have been made." And further on: "Who has not been comforted in affliction by his sweet words? directed in their doubts by his counsels? defended in their necessities by his aid? He was feet to the lame, eyes to the blind, a refuge to the poor, and comfort to the wretched."

What we have before related will show how the talents and holiness of Ignatius were esteemed

by the four Popes who filled the Holy See whilst he was in Rome. The sentiments of Cardinal Gaspero di Guiroga, Archbishop of Toledo, are declared by his own testimony, dated March 10, 1593: "Having had familiar knowledge of the aforesaid blessed Father Ignatius, and treated with him of many affairs, (which I place among the most special benefits which God has granted me,) and since the holiness of his life and manners are well known to me, in order that God's goodness to His servant may be glorified, I declare by these present letters, that it is true that I have known him and conversed with him very frequently, and that I was united in the closest bonds of friendship with the same Father Ignatius of Loyola, and that I have never seen in him or heard from his mouth anything unbecoming a wise man and a perfect saint. On the contrary, I have ever found him most truly humble, gentle, and patient, full of charity and of zeal for the glory of God and the good of men's souls, and under all circumstances pleasing or provoking, prosperous or adverse, I have always been astonished to observe the same cheerful and religious gravity of demeanour, so that the habitual peace and evenness of his mind was manifest in the expression of his features. In short, I know him to be in all things such as was becoming a man whom God had chosen to carry out so great a work, as the institution, propagation, and happy effects of his holy order of religion." Cardinal d' Augusta Ottone Trucses, writing to the society after the saint's death, begins

thus: "In the transit of our most holy Father Ignatius." Whilst Ignatius was alive this cardinal used to say his prayers and say his mass in the chapel of our house, and after the saint's death he was led by the same feeling of devotion to continue this practice. With the same devotion for the saint, Cardinal Osio used to celebrate there after his death. Cardinal della Cueva, writing after his death, says that the holy church has lost in him one of her most gifted members. The Emperor Ferdinand I. never treated upon any matter at Rome without first asking the opinion of Ignatius; and John III. King of Portugal, commanded Luigi Gonzales, who was going to Rome, to collect religiously every word and act of Ignatius, and send him a minute account in writing, and when the Holy See was left vacant by the death of Julius III. he said that the best thing the cardinals could do would be to elect Ignatius.

CHAPTER XVII.

THE STATURE AND APPEARANCE OF IGNATIUS, WITH OTHER SHORT NOTICES.

St. Ignatius was rather below the middle height, his countenance was expressive of majesty, and was generally grave and collected. Eleuterio Pontano, who had long known him, says of him, that his presence alone inspired those about him with gravity and modesty; that those who had been guilty of any fault could not bear

to come before him or look upon his face, which was so bright that it appeared supernatural in one so old and sickly. When he judged it convenient he had a marvellous power to console and cheer persons by only meeting and receiving them. His complexion was a bright olive; he had an ample forehead, and eyes of a middle size, and rather prominent nose; his head was bald. His temperament was most ardent, but so subdued by discipline, that the physicians thought him phlegmatic. From abundant tears the eyelids had become inflamed and the eyes sunk, but his glance was full of fire. He limped slightly from his wound received at Pampeluna, but only enough to attract the notice of a very curious observer. The broken limb was always somewhat weak, and he felt it in walking, and upon the slightest touch, so that it was astonishing how he could have performed so many long journeys on foot. He was often seized with most violent pains in the stomach, which continued to increase in violence for thirty-three years through the want of skill in the doctors, who applied heating instead of cooling remedies. He also suffered from cough, and these infirmities added to his long fasts and rigid penances, his continual labour and his old age, had quite consumed him, so that this great weakness of body proves what must have been the spiritual strength of this holy man.

There is no perfect portrait of the saint in existence. It is thought by Ribadeneira that the best is that which was taken in 1585 by

Ildelfonso Sanchez, painter to Philip II., which was painted from a Roman picture in the presence of Ribadeneira, who from his familiar knowledge of the saint, was of great assistance to the artist. Bartoli prefers one by Alessandro Crivelli, a Milanese, who was afterwards made Cardinal, and who secretly observed the saint for this express purpose. He says also that we possess one at Rome by the hand of Jacopin del Conte, an excellent painter, this was taken after death, but corrected by the living image in the mind of the painter, who had seen him frequently, and been his penitent for a long time, and this being the last taken and by so skilful a hand, is generally esteemed the best. This is Bartoli's opinion. Among other relics and memorials preserved in the cabinet of the rector of our society at Louvain, is a picture of the saint, at the back of which is the following inscription: "This portrait was sent in the year 1612 by the Rev. Father Claudio Aquaviva to the Rev. Father Olivier Manareo, asking his opinion if it was a good representation of our blessed Father Ignatius; to which he replied that he never saw any better likeness of him than this; and this I, Jacopo Vanden Steen, who was then his companion, testify." In the catalogue of this museum, written with his own hand by Bernardo Vanden Aute, rector of the college, is the following notice of the same portrait: "This portrait was given by Father Oliviero to the same Jacopo his companion, who ended his days at Louvain, and an eulogy upon him may be found

in the history of the college of Louvain at the year 1651." Manareo has expressed the same opinion of this picture in one of his own writings, quoted by us at the end of the next book of this history, in which he adds that his own opinion was shared by other fathers who like himself had known the saint. An engraving from this portrait may be seen in the "Acta Sanctorum."

But it is of less consequence that we have no exact resemblance of the holy father, since he has himself impressed upon his writings a faithful image of his soul. Let those who desire to know Ignatius look at his book of Spiritual Exercises and the Constitutions; these express the true image of the saint, and his virtues, as Orlandini says, are there given to the life. He also wrote, as we before mentioned, a letter to his children in Portugal on obedience, which Ribadeneira deservedly calls divine and wonderful. He wrote also another letter on religious perfection, to the college at Coimbra, which is contained in the collection of the letters of generals of the order, and addressed to the fathers and brethren of Spain. It is given by Bartoli in the fourth book of his Life of the saint, No. 17. Other letters of his are contained in the history, and some I have introduced myself. Amongst these I myself set great store by the letter to Ferdinand, King of the Romans, on the necessity of not allowing ecclesiastical dignities to find admittance amongst us; and another which he sent to Claudio, Emperor of Ethiopia, in which he proves the unity of the Catholic Church and the primacy of St.

Peter and his successors over the whole Church. Both of these letters are given by Orlandini, one in the sixth book, No. 34, the other in the fifteenth, No. 105. He also composed some rules of modesty, and a work on the Trinity containing about eighty pages. In the work entitled "Bibliotheca Scriptorum Societatis Jesu," is the following notice of this work: "He wrote a remarkable treatise on the Holy Trinity when he was yet a novice in the spiritual life and unlettered. Of this treatise we are deprived, and by whose fault it is not known."

CHAPTER XVIII.

THE TRANSLATION OF HIS BODY.

The body of St. Ignatius remained in the large chapel on the gospel side of the church, where it had been originally interred, up to the year 1568, when on the 31st of July it was removed to another part of the old church which was afterwards made a sacristy, in order to make room for the foundations of the new Church of Jesus. The body was transported under the government of the general Francis Borgia, in the middle of the night, with the greatest reverence and devotion of those who assisted, who affectionately kissed his garments, and if they had not been expressly forbidden many would have enriched themselves with relics of his vestments and his body. It is related by Bartoli, that Father

Giulio Mancinelli, a great servant of God, who was favoured by frequent divine visitations and graces, being at that time in Rome, and knowing nothing of the translation which was to take place, began in the evening to hear celestial songs and divine music, which continued all through that night and the day following, whilst the translation was going, and then he heard afterwards what the festival had been.

When the new church, which was built by the munificence of Cardinal Alessandro Farnese, was finished, General Claudio Aquaviva, on the 19th of November, 1587, in the presence of the procurators of all the provinces and the fathers of Rome, having disinterred and opened the coffin in which the holy body lay, and placed it in a leaden one, transferred it to a vault in the great chapel on the gospel side, and put up this inscription on a slab of black marble:

"D. O. M.
Ignatio. Societatis. Jesu. Fundatori
Obdormivit. in. Domino
Anno. ætatis. suæ. sexagesimo
Quinto:
Confirmati. a. sede. Apostolica
Ordinis. decimo. sexto.
Salutis. Humanæ. MDLVI.
Pridie. Kal. Augusti
Ejus. in. Christo. Filii. parenti
Optimo. posuerunt."

Another wonderful occurrence took place during the second translation. Whilst the remains were deposited in the sacristy, and many of the

fathers were continually passing in and out to see them again and again, they appeared to some of them to be spangled all over with small bright stars.

The third translation was in the year 1622, on the 28th of February, twelve days before Ignatius was canonized as a saint by Pope Gregory XV., and whilst Muzio Vitelleschi was general of the order. The sacred body was first carried to the cell of the general, and thence to the Savelli chapel, which was dedicated to the saint, situated on the right side of the church, and it was placed there beneath the altar. The leaden coffin was placed in another of white marble skilfully wrought and adorned with various coloured marbles; it was carefully fastened up with lead so that it could not be opened. But as this did not contain all the remains the rest were placed in a small chest of cypress close to it under the same altar. The procession and the ceremony took place at night; all the brethren and fathers assisted with torches and candles, and the general carried a great urn. In the empty tomb from which the saint's body had been taken was buried, in the September of the same year, one of the saint's most illustrious children, who had died the preceding year, Cardinal Robert Bellarmine, and a large stone was placed over him. Cardinal Odoardo Farnese erected to him the following monumental inscription:

"Roberto
Cardinali. Bellarmino
Politiano. E. Soc. Jesu
Marcelli. II. P. M
Sororis. Filio
Odoardus
Card. Farnesius
Sui. erga. virum. quem
Patris. loco. semper. coluit
Amoris. nunquam. morituri
Monumentum. pos
Obdormivit. in. Domino
Anno. sal. MDCXXI
Æt. suæ LXXIX"

The tomb was adorned with three beautiful figures, one representing the Cardinal Bellarmine, another the Church, and a third Wisdom. Over the figure representing the Church was this motto, "Dilexi decorem domus tuæ;" and over that of Wisdom, "Superborum colla virtute calcavi."

In the year 1637, July 23rd, under the same general Muzio Vitelleschi, the relics of the saint were placed in a gilt bronze chest of excellent workmanship, and placed in the same spot under a new and magnificently wrought bronze altar, designed by Pietro da Cortona.

In the year 1695 the rich chapel which is now seen was commenced on the 29th of August, by placing the sacred urn under the great altar, and in 1699 it was brought to perfection and opened on the 7th of October, the feast of St. Francis Borgia, and although the doors were closed it was found impossible to forbid the attendance of a great number of the nobility, and Cardinal Colleredo desired himself to assist in bearing the urn upon his shoulders.

BOOK IV.

CHAPTER I.

HIS SPIRIT OF PRAYER.

It is the usual custom of those who write the Lives of Saints, at the end of the biography to put before the reader some particular virtues, forming, as it were, so many separate pictures of the saint, made up of such deeds and words as the writer has omitted in his narrative with this intention. And this is an excellent custom, for different sentences and virtuous actions, which would have lost a part of their effulgence when mixed up with other matters, and had less power to move the reader to imitate them, have greater power and light when so collected together. It is also the custom of writers who are spiritually wise, not to pass over in speaking of a saint's virtues things which some may think trifling, for these things are not little in the judgment of God, who rewards them with an eternal weight of glory; besides which these little things are of wonderful help to us in arriving at a full knowledge of men's virtues, and devout persons are able by these means to re-

solve many doubts which are continually occurring in the study of perfection. I have therefore adopted this method, and as I have described in the foregoing books those virtues of the saint, which are fitted especially for the example of those who govern, so in the present book I purpose representing those which are generally useful to all.

I begin with the virtue of prayer, from whence all other virtues derive vital support and growth, and by which their beauty is preserved. In this virtue St. Ignatius particularly excelled. From the time that he was converted to God, he gave himself up entirely to prayer, devoting to it a portion of seven hours in each day, and whatever more he was able. In every momentous affair, however clear might seem to him the reasons for adopting a particular course, he nevertheless, like Moses, had recourse to the Tabernacle, and sought counsel of God, and so much the more, the more important was the business. Well did he put in practice the word of Christ to labour in prayer, and the apostle's counsel to pray without ceasing. Whatever he did, he never lost sight of God. As he was walking by the way, conversing with others, sitting at table, or occupied in any other way, he had a habit of raising his eyes at times to heaven, and looking fixedly upwards for a short space of time, so that he was described by persons in the world as that father who is always looking up to heaven and talking with God. But though he might be said to pray always, still the eventide was with him

a particularly solemn and sacred period of the day. He used then always to retire to his own cell to be alone with God for at least an hour. If any stranger came to him on business at that time, the assistant brother in attendance had orders not to knock, but to push open the entrance which was divided in two parts, and say what was wanted at the threshold.

In like manner he used always to charge his sons never to let God depart from before them, to look to him in everything they did, to have their heart fixed on him, and to offer every action to Him, so that they might feel equal devotion in labour as in meditation. This method of prayer he said was most useful to all, especially to those who serve God in active employments. To one of our students who consulted him on this question among many others, he said, "Since those who are occupied in study cannot devote much time to meditation, besides their daily exercises of hearing mass, making prayer for an hour, and examination of conscience, together with weekly confession and communion, they may exercise themselves in seeking after God's presence in everything, as in their conversation, in walking, looking, tasting, hearing, reading, and the like, for it is most true that the Divine Majesty is present in all these things, both in power and in essence; and this manner of meditation which discovers God in everything is more easy than that other by which the mind is elevated to divine things, which are more abstruse and reached with difficulty, and this sort of exercise will prepare

you in a short time to receive great favours from God. Besides this students may make frequent offerings to the Lord our God of their labours and studies, reflecting that we accept all this labour out of love to Him, proposing to ourselves to do Him pleasure, and serving Him in all things, by assisting those for whose life He was pleased to suffer death. It will be well that you examine yourselves on these two points." This answer of St. Ignatius is preserved in our archives at Rome, written in his own hand to the student who had asked the question, and the writing is corrected in the hand-writing of Polanco. The reader will wonder how it is that mention is here made of an hour's prayer when this was not appointed for the students by Ignatius, and I can only suppose that it was a correction made by Polanco, when this hour of prayer was imposed upon every member of the society by St. Francis Borgia.

Ignatius was accustomed to guard his senses and all the powers of his mind with extreme care from any profane objects, lest they should return upon his mind during the time of spiritual exercises. Being in such high esteem, and possessing such high authority with princes, secular men used to beg his favour for obtaining places at court, and he used to reply that he had nothing to do with any other court than that of the King of heaven; that if they sought any place there, that he would use every effort and all his prayers, that they might become the familiar friend of so great a King. And when this

answer was noised abroad, few came to trouble him with such requests. In his converse with God he used the greatest external composure and reverence; this he considered most important, and thought that it ought to be sought for more than spiritual sweetness, and he used often to pray, "Give me humility and loving reverence." Jacopo Croci, who had seen Ignatius when he was young, and been admitted by him into the order, tells us how the saint used to assist at vespers, his attitude of body showing the greatest composure, and his face breathing devotion. This external devotion he also taught his children. In an old rule drawn up for the minister he had marked down, "It is his duty to visit the brethren whilst hearing mass, or praying in the church, to see if they leant against anything for support;" for this he looked upon as an unbecoming indulgence at such a time. A soul like that of Ignatius was no sooner engaged in prayer than he was entirely absorbed in God. No interruption or noise disturbed his self-recollection in the least degree, unless it happened that the saint had it in his power to have prevented the disturbance, and had neglected to do so. Then, however small the interruption was, it disturbed him greatly, from whence we may see how God is at the same time liberal and exacting, and how careful He would have His servants to be in cherishing His gifts. He applied himself to prayer with the most vehement force and fervour of spirit, so that if he gave his mind to prayer only for a few seconds,

as to say an Ave Maria, to say grace at table, to hear something read concerning God, or only to pronounce the name of Jesus and Mary, he was inflamed with spiritual emotion.

As to the favours which he received from God in prayer, since I have already said much on the subject, and shall have other things to add in their place, I will pass over them briefly. To James Lainez, who questioned him as a friend on his method of prayer, he answered familiarly, that in the things of the Lord he proceeded rather in the manner of those who suffer than of those who work; and such are precisely the expressions used by those who have treated on this subject, when they describe in what consists the highest degree of contemplation. Thus St. Denis the Areopagite, writes of his master Jeroteo, that he suffered divine things. But not content with this, Lainez desired to see with his own eyes how he prayed, and he did see him. The saint went up to a certain terrace which was open to the sky, and there he stood for some time without motion, with his eyes fixed on heaven; then he knelt down, and bending low he adored the Divine Majesty; then he seated himself on a bench, (for he was very weak,) and remained with his head uncovered in a humble attitude, whilst his tears of devotion fell drop by drop in deep silence, for he neither moved, or sobbed, or sighed. Not only Lainez but many others secretly watched him on this terrace, and heard him exclaim, "O how sordid does the earth appear to me when I look up to heaven!"

Nevertheless, he took great delight in plants and flowers, and sometimes was heard to philosophise on the wisdom shown in the formation of their minute frames; and he was seen to walk in the garden of the house so wrapt in God, that the fathers ran to the windows to observe him, thinking themselves lucky, says an eye-witness, to see this holy man with his soul so elevated to God. The gift of tears was in him perpetual and most abundant. In reciting the canonical hours, such was the divine knowledge and sweetness which every verse brought to his mind, and so profuse his tears, that he was obliged to stop almost at every word, and several times he was nearly blind. For this reason, and because of his great weakness, his brethren judged it right to petition Pope Paul III. to dispense him from the obligation of saying office, which was done in the year 1539, and some short prayers were appointed instead. When the brethren chanted vespers, he used to stand at a window opposite the church and accompany the divine praises by a gentle moaning and by tears so sweet that you would say they might be shed by the blessed. As he was saying mass on the day of the nativity of St. John Lateran, he was suddenly filled with a spiritual joy so excessive, that during the whole mass he kept breaking out into groanings, so that an ignorant man who saw him, whispered in the ear of Francesco Strada, who had served at the mass, "That priest of yours must have been a very wicked man, for he has been so conscience-struck for his misdeeds, that he

has done hardly anything but cry violently all through the mass."

I have said that a journal was found after the saint's death, in which it had long been his custom to note day by day things concerning his soul; these precious leaves contain but a fragment of what his humility has deprived us of, containing hardly so much as four months. Bartoli has made some extracts from this concerning the gift of tears and other divine favours, which I here quote in the very words of the saint, in many places to us obscure and disjointed, giving Bartoli's literal version of the Spanish: "My tears on this day seemed to me quite unlike the former ones, for they came in such a slow, internal, and sweet manner, without any noise or great commotion, and so inwardly, that I know not how to explain it. Discourse both internal and external moved me to divine love, and such an inwardly harmonious and divine converse was granted me, that I am unable to express it. The following day many tears at mass, as yesterday, and also afterwards, together with great joy from internal converse. It was like talking, or heavenly music. My devout emotions and tears increased as I perceived that which I knew and understood in a divine manner. The next day again abundant tears, and a marvellous divine talking. Praying to the Virgin that she would aid me with the Father and with her Son, and then to the Son that He together with His Mother would intercede for me with His Divine Father. I felt my

whole being raise itself up before the Father, and my hair stood on end, with a wonderful movement and ardour in all the springs of life, and this was followed by tears and intense devotion.

"At the commencement of my prayer great abundance and great shedding of tears, with intense devotion, and frequent intelligence and knowledge of the Most Holy Trinity. I have experienced such frequent and sweet revelations of this sort, that neither my mind or my memory can explain. I had such superabundant cognition, spiritual visitations and sweetness, with continual tears, and loss of speech, that it seemed to me that every time I was able to utter the names God and Lord, I was penetrated all through me with a submission and wonderful reverential humility impossible to describe. After prayer, new and unaccustomed interior commotion, sobbings, and tears. All love for Jesus, saying and desiring that I would rather die for Him than live for any other.

"In preparing for the altar Jesus came into my mind, and I felt moved to follow Him, and I felt an inward conviction that His being the Head of the society was above all human reasons why we should accept a life of extreme poverty. It occurred to me also how the Father had consigned me to His Son; and as I resolved to stamp on myself the name of Jesus, and wholly conform myself to Him, fresh tears and sobbings came over me.

"During my converse with the Divine Majesty

I had violent emotions, and so intense a love, that it seemed to unite me in an exceeding degree to His love, and that I had never had any other visitations so excellent and so rare, or love so sweet and lucid. Afterwards even in the chapel fresh tears and fresh devotion always terminating in the Most Holy Trinity. At the altar, and after I had put on the vestments, a still greater superabundance of tears and sobbings, and most intense love, all directed to the Most Holy Trinity.

"Afterwards during the mass such were my tears and devotion, that as I went on I began to doubt whether from the great pain caused by my weeping I should not lose my sight if the tears did not cease. At the words, 'placeat Tibi Sancta Trinitas,' an exceeding love came upon me, and a flood of intense tears. This and every other spiritual visitation terminated in the Holy Trinity leading and drawing me to His love. The mass ended and the vestments taken off, as I was praying near the altar, renewed tears and sobs, all of love to the Trinity; and such was the spiritual sweetness of this love, that I knew not how to quit it. Also during the rest of the day, in the house and in the city, violent raptures of love and emotions of tenderness at the recollection of the blessed Trinity. As I was conversing with the Holy Spirit before mass with the same tears and devotion, it seemed to me that I felt and saw a bright effulgence of the colour of flame, very strange. As I was preparing for the altar, and after I had put on

the vestments and was celebrating, great inward commotion, with intense weeping and sobbing, and frequent loss of speech. Then I felt and saw our Lady exercising her favourable influence with the Father, so that in the canon of the mass and in the consecration, I could see and feel nothing except her who is, so to speak, a party to this so great grace, and the gate of it, and I had a spiritual perception of her showing me in the act of consecration the existence of her own flesh in the flesh of her Son, (that is, the formation from her substance) with so intimate an intelligence, that it cannot be described.

"In my usual prayers, from beginning to end, I had great and lucid devotion. Out of the house, in the church, and whilst celebrating, I saw the heavenly country, or the Lord thereof, so as to have intelligence of the three Persons, and in the Father the Second and the Third. Having received light and strength, having entered the chapel to pray, I felt, or more properly speaking, saw, by some supernatural power, the Holy Trinity, and Jesus as the Mediator of it represented to me to communicate to me that intellectual vision. Together with this sight and perception, there came upon me violent emotions and great fulness of love. As I was saying mass with many devout tears at a particular place, I had the same vision of the Most Holy Trinity as before, my love for the Divine Majesty always increasing. In the mass at the 'Te igitur, etc,' I felt and saw, not obscurely, but clearly and

in most bright light, the Being Itself or Divine Essence, in appearance as the sun or exceeding it, and from this Essence the Father appeared to issue and go forth, so that at the words 'Te igitur clementissime Pater,' was represented to me the first Divine Essence, which is the Father. In this representation and in seeing the Being of the Most Holy Trinity without distinction of the other Persons, I felt great and intense devotion to the thing represented, with much emotion and weeping, and intense love to the Essence of the Most Holy Trinity. As I was praying at the altar after mass, it was permitted me again to see the same Essence and vision as before, in the form of a sphere, and in some manner I saw all the three Persons as I had seen the first; the Father in one part, the Son in another, and the Holy Spirit proceeding from the Divine Essence in another part, but without issuing from the spherical vision. This sight and perception caused me new emotion and tears.

"Also in chapel being filled with great devotion to the Holy Trinity and intense love and tears, I saw not the three distinct Persons as on the days before, but, as it were, a lucid brightness and essence which rapt me in love towards it. I was not able to pronounce the words, 'In nomine patris,' &c. at the beginning of mass, from the intensity of my devotion. All through the mass great devotion, abundant tears, and love for the Most Holy Trinity. Sometimes also I felt like feelings towards Jesus, when I found myself in His shadow and under His guidance,

whilst at the same time the union with the Divine Majesty was not diminished, but rather increased. Preparing for mass I was moved to great devotion, considering that I was one day to be as an angel, and sweet tears came from my eyes. Afterward I saw several times the Essence of the Father, first the Essence, then the Person of the Father; my devotion was directed first to the Essence, then to the Person, and then in other manners without such distinctions.

"In the mass I paused very many times, and had many revelations of the Holy Trinity, by which my understanding was so enlightened, that it seemed to me that I could never arrive at such knowledge by much study. Again in my prayer, I was drawn upwards and elevated with great devotion, and ardent brightness, and spiritual sweetness. Then during mass more abundant tears than before, and sometimes a taking away of utterance, with spiritual intelligence so abundant that it seemed to me as if there was nothing left for me to learn concerning the Holy Trinity.

"In this mass I had understanding, sensation, and vision, so that, God knoweth how, in speaking of the Father, and in seeing that he was one Person of the Blessed Trinity, I loved him affectionately, and so much the more from the other Persons being revealed especially in the same vision. I experienced like feelings in prayer to the Son and the Holy Spirit, rejoicing in each of them, giving myself up to them, and congratulating myself for belonging to all three of them. This

appeared to me so great a thing that I did not cease repeating to myself, And who art thou? and what dost thou merit? and whence is this to thee?

"As I was saying mass with much devotion, tears, and fervour, with occasional suspension of the power of utterance, it seemed to me in my prayer to the Father, that Jesus presented these prayers and accompanied them with inexplicable sensations and visions.

"As I was standing by the fire again representing Jesus to my mind, and also in the streets as I was going and returning from Cardinal di Carpi, and in many other places, I had many tears and internal emotions. During this time the sensation and the sight of Jesus inflamed me with such love, that it seemed to me that nothing could ever happen to me which could separate me from Him."

From these extracts we may judge what heavenly delights were tasted by Ignatius in prayer, and how copious was his gift of tears. It appears that there existed a report amongst us that his tears were collected in a vase; for Giovanni Ausonio, to satisfy the pious wish of Sebastiano Diacetti, recounts in a letter what he had heard from Anibale Codretti, who knew the saint intimately.

"First as to the dish you ask of, it is certain, that it was the custom to give him one, but whether it was for the purpose of collecting his tears there is no certain information; this you ought to have inquired of Giovan Paolo, the

companion of our Father Ignatius, who died last year in the house of the professed. If there were undoubted proof of this it would be very extraordinary, and much resemble what we read in the Acta Sanctorum of St. Irene Egumena on July 28th." The physicians having shown the saint the great injury that would ensue from such continual scalding tears, and that they would destroy his sight, he made humble prayer to God for some remedy, and God granted his request, so that he had a wonderful power either to weep or to restrain his tears.

Although God favoured Ignatius with such gifts, he nevertheless desired and caused his sons to seek after devotion and union with God, without any ecstatic raptures, visions, or revelations, which often afford subjects of disturbance and delusion to weak minds. When God bountifully conceded these graces, he would have them received with fear and humility, with thanksgiving and prudence, but he would not have them sought after or desired again. So also it is the counsel of the saints and men learned in spiritual things, that as far as possible we avoid and suspect them, and instead of these things, that we study to obtain humility, mortification, patience, charity, zeal for God's glory, and other solid virtues, which adorn the soul and render it acceptable to God. He also recommended those who devoted much of their time to prayer to be careful lest they became obstinate and rooted in their own opinions. Experience shows that this often happens

and turns a practice of such great value to an injury. This effect follows either from their heads being weakened by over application, or from their fancying that every movement they feel in prayer is an inspiration from God. The teaching of the faith, the commands of the Church, and of those to whom God has committed His authority, and not our own judgment and inclination, form the rule which is to guide our conduct.

CHAPTER II.

HIS LOVE FOR GOD.

St. Ignatius's first act of love to God was to take extreme care to guard his soul from every stain which was displeasing to His infinite holiness. His eyes were always turned towards his Lord, and from Him he took the rule for every thought, word, and action, and yet it was his custom to make a minute examination of conscience at every hour of the day, and when he was prevented from doing this by urgent business he did it in the following hour as soon as he was at leisure; and he could not understand how men could have a sincere desire to please God when they did not labour to cleanse and purify their souls by frequent examination. One day he asked one of the fathers how often on that day up to the present time he had ex-

amined himself, and when he told him seven times, he exclaimed, "Alas! so seldom!" and yet there were still several hours of the evening to come. But not satisfied with these examinations and with two longer ones, at midday and before going to bed at night, he had another sort of examination which he called particular examination, because it was directed against some particular defect, and may be used also for encouraging some particular virtue in the soul. This custom was invented by some of the ancient fathers, and in the book of Spiritual Exercises Ignatius has furnished us with regular instructions and rules for rightly understanding it. He made use of this weapon to overcome an inclination to laughter, which at one time troubled him; and at night he used to inflict on himself as many blows with a chain as he had laughed at different times during the day; to keep his account accurately he used whilst at Manresa to tie knots in his rope girdle. Besides this, whenever he fell into the fault he used to lift his eyes to heaven, and laying his hand on his breast, ask God's forgiveness. The saint studied with equal diligence to rid himself of everything which could offend the pure eyes of God, so that every action might be pleasing in His sight. So ardent and unceasing was his care, that when he compared each day with the day before, he used to find a daily advance towards perfection. When he was old he used to say that the year he passed at Manresa was his noviciate, and at the time he was pursuing his

studies he called it his primitive church, and that God's mercy had daily embellished and perfected the portrait which at Manresa he had only sketched.

His heart was entirely separated from all created things, which he loved in God, and God in them. When he forsoook his father's house, he forsook at the same time all fleshly affections. When he was asked by his brother many years afterwards for his assistance or advice about the marriage of a niece, who afterwards became the wife of Giovanni Borgia, he would not interest himself in the affair at all. This, says Bartoli, is the true course for men who quit the world for Christ's sake, to forget as far as possible the things of the earth for the things of heaven, and to despise the civilities of human society, in comparison with the divine service. He adds that he had never written to his family for eleven years, for when he quitted the world, he considered that he had no longer any house. Once when he was praying in his cell the porter entered with a packet of letters from Loyola, and he immediately threw them into the fire without opening them. Often as he was pouring out the secrets of his heart to God, he used to say, "Lord, what do I desire, or what can I desire but Thee?" and truly there was nothing in the world which excited in him either pleasure or desire. His only prayer to God was that he might love Him, and by that love might merit to love Him more. In the early years of his conversion he composed the following devout pray-

er: "Accept, O Lord, my entire liberty; accept my memory, my intellect, and all my will. All that I have is Thy gift; to Thee I restore it all, and surrender myself in all things to Thy appointments. Give me only Thy love and Thy grace, and I am rich enough, nor do I ask for aught besides."

From the time of his conversion he made God's glory his single motive for serving Him. This it was that suggested to his heart the idea of instituting the society. This thought governed and directed him, so that he enjoined it in his Constitutions, in which hardly a chapter is to be found where it is not repeated that everything is to be done for the greater glory of God. To this end also he seriously exhorted his children. One day he said to an assistant brother who was negligent in his duties, "Brother, in whose service do you suppose that you are labouring?" He answered, "In God's service." "What!" said the saint, "are you serving God, and do you serve Him so ill? If I do not see that you improve, I shall punish you as you deserve. If you were serving man there might perhaps be some excuse for your negligence; but when with all our efforts we can do nothing worthy of the Divine Majesty, what a shameful thing it is if we do not even do what we can!" The three auditors of the Ruota who approved and compiled the process of canonization, thus speak of the saint: "All his thoughts, words, and works were directed to God as their end; they were regulated by God's law and intended for His glory. In his writings may

be seen that the motto always in his mouth was, 'to the greater glory of God.' This he sought in everything, and this he chose as the rule for the operations of his children. Hence arose the spiritual joy with which the blessed father was always full, and that undisturbed serenity of countenance, which indicated an abiding peace in his heart, so that he rejoiced the more, the greater were his tribulations. Hence also the inward calm and mastery over the passions of his soul which it was wonderful to see. This peace is the effect of charity." He was heard to say that if it were possible for him to go to hell without any crime of his own being the cause of his damnation, he should be more tormented by hearing the curses and blasphemies with which God is outraged there, than by the devouring flames. As the holy man was so full of God, it is no marvel that when he collected his mind in prayer even for a few moments, his heart and even his face was inflamed with the fire of divine love. In teaching Christian doctrine he used to conclude by these words, repeating them over and over again: "Love God with all your heart, and all your soul, and all your will;" and so did these words fire his soul that they kindled the hearts of his hearers, and pierced the most obstinate sinners with compunction.

Nature was consumed by this continual burning of divine love, so that it may be said, that if his life had no other than natural support it could not have been prolonged; and after his

death the physicians said that a frame so wasted and worn could not live except by miracle. Indeed the saint's life was a burden to be borne with patience, so vehement was his desire to be fully united to God in heaven and to be satiated with His love and His vision. When the thought of death came into his mind, the tears rushed into his eyes, and his heart was so overpowered with joy that he was obliged to drive away the thought lest he should faint away. I think it was from this vehement desire of death that arose his astonishment when he heard any of us say, as some are accustomed to do, "In two or three months I shall do this or that." He could not withhold giving this gentle reproof: "Jesus! my brother, do you think then that you shall live so long?" showing that he could not understand how people could flatter themselves with the hope of long life, when if he was himself assured of it he would have thought it a great affliction. Still when he considered that his dwelling longer upon earth might be to the greater glory of God, he only prayed for it, if it might be His will. What is still more wonderful is, that his love to God made him rather prefer the certainty of being employed in God's service, to the assurance of his own beatitude; for he was heard to say that if he had to choose whether he would die immediately and fly to heaven, or remain on earth, uncertain of his own salvation, but certain of promoting God's honour, and gaining souls, that he would prefer the latter condition and renounce his own certain bliss. Still he added, "If I so

gave up my certainty of beatitude for God's service, I should feel as secure of obtaining it from His mercy, as if I had His express promise." Well therefore might Cardinal del Monte say of Ignatius before the consistory, "So inflamed was he with divine love, that he sought after Him continually, and neither thought of anything, spoke of anything, or desired anything, but to please Him and execute His will. To His hands he abandoned himself, resolved in everything to follow Him, even if it should cost him heaven and earth."

To the same origin we must refer Ignatius's great devotion to all sacred things. At certain fixed times of the year he visited the seven churches of Rome, so famous for their memorials of the Christian religion, or for the indulgences with which they have been enriched by the Popes. These long journeys he made on foot and in winter time, and however weak he was he still allowed himself this devotion and sought these indulgences. He also had the greatest reverence for "Agnus Dei"s, images of the saints, and the like, and he preserved them as rich jewels. He had a great devotion to the holy martyr St. Ignatius, whose name he bore, as he himself declares in a letter to St. Francis Borgia. But as I have such abundant materials in my hand to illustrate his love for Jesus Christ and for His blessed Mother, I will write of these by themselves.

CHAPTER III.

HIS SPECIAL DEVOTION TO JESUS CHRIST AND HIS DIVINE MOTHER.

It is remarkable, that whereas other saints have been first brought to God, some by the thought of death and the fear of hell, many by the treachery of the world and by other motives of self-interest, what detached Ignatius from the world and brought about his conversion, was a burning desire to follow Jesus and become His follower. These are the words of the Church: "From the casual reading of pious books he was wonderfully inflamed, and resolved to follow the footsteps of Christ and of His saints." This I take to be a clear argument, proving that the love of Jesus burnt with a wonderful force in the heart of this saint, and bore him forward to undertake high and stupendous works for His glory. I have already shown how this love for Jesus was manifested in the first days of his conversion by his transcribing all His most remarkable actions and words from the Gospels in a magnificent book with illuminated letters in gold and colours, as we are told by Ribadeneira. Still more is this shown by the resolve which he made about the same time to go as soon as he could on a pilgrimage to Jerusalem barefoot, to see the spots consecrated by the visible presence and sojourning of his Redeemer. Nor was this

enough, but he would pass all the remainder of his days in those countries, revisiting those spots of hallowed memory, diffusing there the light of the Gospel, and, if he was judged worthy of such honour, shedding his blood there. So also when he had gathered together his first companions, they were all persuaded by his counsels to make a vow, if they could possibly accomplish it, to go to the Holy Land, and devote all their zeal to the conversion of its inhabitants to Christ. When he adopted the habit of a penitent, the most precious article he provided himself with was a small metal crucifix, which he wore on his heart underneath his sackcloth shirt. This crucifix, whether it was a pious theft or given by him in gratitude, remained in the house of Pasquali; it was preserved by Giovanni Pasquali as the treasure of his family, and is still venerated at Barcelona. At Manresa, when he assisted at mass, he generally read over the Passion of Jesus Christ, and he passed a great part of the day and night in meditating upon it, and afterwards scourged himself severely. At Manresa also he used to kneel down in the streets and speak of the Passion of Christ to those who stood by, imploring them to have it continually in their thoughts. His love for Jesus is also exhibited in the book of Spiritual Exercises, especially in the meditations on the kingdom of Christ, on the two standards, and in the prayer, "Anima Christ sanctifica me," which though not his composition, he made his own by his constant use of it. This love is also wonderfully exhibited in that part of

the book where he teaches, that if two modes of life and labour are offered to us, the one commodious and honourable, the other wearisome and contemptible, and if the praise and glory of God is promoted equally by both, we ought to embrace the life of contempt and pain, and that for no other reason than that we may wear the badge of Christ and imitate him. These were his own inclinations. If he met with outrage and persecution he rejoiced, as is testified by the auditors of the Ruota at Rome. These he desired for his own order, and we have in our possession a MS. of Pietro Ribadeneira, that the saint one day told him with great joy, that Jesus had granted him a favour which he had long prayed for, viz., that the precious heritage of His Passion should never fail the society, a heritage of contradictions and persecutions. How could he fail to be inflamed with love to Jesus by the frequent visits which he received from Him, at Manresa, on his voyage from Venice to Cyprus, and in the Holy Land? and afterwards at Rome when the Eternal Father commended him to Jesus, and placed him with Jesus; and then the gracious promise of His favour. Hence also his stedfast resolution to call the order the Society of Jesus, and his desire that the name of Jesus should be the seal and impress of the order, and again his frequent repetition of this name, as the apostle St. Paul repeats it in his Epistles.

As the first fruits of his priesthood he selected the Feast of the Nativity, (after a year and a half of preparation,) whereon to say his first

mass at the manger of Jesus. In making his preparation, and in offering the Host to the Eternal Father, whilst the Host lay before him and he touched and received it, his love shone forth most conspicuously. He prepared for the sacred action with great devotion for a long space of time. The evening before he read over the whole mass; if any fault should occur in the Missal, he corrected it at once, that he might make no error in this sacred intercourse with God. When he was in private he generally was about an hour at the altar, but in public he accommodated himself to the devotion of the congregation. He uttered the words of the mass distinctly, and in a loud sonorous voice, which might be heard with ease even by persons outside the chapel. He read the words in a slow and considerate manner; and he could not bear that any one in saying mass or divine office, or any other function, should hurry the words over in a different way from what they would before any person of distinction. The abundance of his internal emotions broke out externally. His sighs were few, and his tears were abundant. His countenance was so inflamed with love that he appeared a seraphim rather than a human being. One day Father Niccolò Lanoi was present at his mass, and raising his eyes at the "Memento," he saw a flame resting on the saint's head; astonished at this, and running forward to extinguish it, he perceived the saint in ecstasy, uttering gentle moanings; he perceived, and believed that the appearance was

divine. On account of the heavenly visitations and frequent raptures and ecstasies with which he was favoured, he was not able to finish his mass within any determinate time, and he was forced to dispense himself from the general rule which bound the others to conclude the mass in half an hour by the sand-glass; and on this account he seldom ran the risk of saying mass in the church. He was forced to celebrate every other day instead of daily, otherwise his strength was quite spent. By reason of this weakness, though the chapel was contiguous to his room, he frequently was obliged to be carried back in the arms of others. He was often taken ill, and it was remarked that though he was perfectly well before celebrating, he fell sick afterwards. In the year 1550, on the day of the Nativity, after saying his two masses consecutively, he was at the point of death. After mass, or if he did not say mass, after communion, he remained two hours alone in his cell, during which time none were suffered to interrupt him, unless some very important thing rendered it necessary, in which case Luigi Gonzales who was second in authority under him, went in to inform him of it; what he then observed, he has left us in writing: "I remember that whenever it was necessary for me to go and speak to him, which occurred on many occasions, I found his face shining to such a degree, that although I came into the room with my mind fully occupied with my business, yet I was struck dumb with astonishment, for his face did not resemble that of

other devout persons whom I have seen, but appeared evidently divine and extraordinary." So that, as Bartoli remarks, James Lainez might well compare him to the lawgiver Moses by reason of his familiar intercourse with God, which made the skin of his face to shine. His converse with Jesus in the blessed Sacrament was not confined to the period of saying mass and afterwards. He had a window opened from his room into the church, and his eyes and his heart were continually fixed upon his treasure. This love to the divine Sacrament, he endeavoured and succeeded in spreading throughout Christendom, which the Church herself testifies: "The frequentation of the sacraments was increased by his means." Through his converse with Jesus in the holy Eucharist, there was increased in him an ardent desire of openly beholding His sacred Humanity and fulness of joy and glory; like the apostle he desired to be loosened from the bonds of the flesh and to be for ever with Jesus.

After Jesus his greatest love was for His Blessed Virgin Mother. From the beginning of his conversion she kindled his affections, she manifested herself to him, and comforted him in his arduous enterprise, and gave him the wondrous and heavenly gift of chastity. He tried to show his gratitude for these favours, and directly he quitted his paternal roof, he went to return her thanks, and passed the whole night in her church at Arancuz, and dedicated himself to her by a vow of perpetual chastity. He

sustained the honour of her perpetual virginity against the blasphemous moor, and on the vigil of the Annunciation he put on the habit of a penitent, and passed the whole of that night in watching and pouring out the affections of his heart before her image. He suspended his military arms at her shrine, and under her auspices he girded himself with the new weapons of his spiritual warfare. This love was increased by the many apparitions with which our sweet Lady vouchsafed to visit him at Manresa, refreshing and instructing him. In the Spiritual Exercises which he wrote there, and which were in great part derived from her teaching, he frequently invites and implores her aid to meditate upon her dolours or her joys; and in his three methods of prayer he exhorts men to imitate her virtues, and gives pious forms for saluting and invoking her, in many parts of the work he calls her to our memory, and endeavours in other ways to extend her worship and veneration. When he laid the first foundations of the society, he chose the Church of our Lady on the Hill of Martyrs, and the feast of her Assumption. During the year and a half that he was preparing to offer his first mass, he made urgent prayer day and night to the Blessed Mother of God, that she would intercede for him with her Divine Son, and obtain His favour, and the precious gifts of His knowledge and His love. Then he celebrated for the first time in the Church of S. Maria Maggiore, on the day of the Nativity, and at the manger in which she deposited her Divine

Son. He and his companions made their solemn profession before her altar, making express mention of her name in the form of words he adopted: "I promise before the Blessed Virgin Mary." He used to take a chaplet of our Lady to bed with him, that he might think of her as he went to sleep, and when he awoke again return to her. He never undertook any affair great or small that he did not confide to her, and sought every grace from God through her mediation. As Ignatius never failed in giving proofs of his ardent love for his sovereign mistress, so did she in turn give continually renewed proofs of favour. She gave him light, and aided him in forming his Constitutions, and frequently appeared to him as he was writing them, as he has noted many times in the journal we have before quoted. We must not omit to mention, that as he did not at first prescribe for the society the hour of mental prayer which we now have daily, he ordered in his Constitutions that the students, besides hearing mass and their other pious exercises, should recite daily the little office of the Blessed Virgin Mary, and that the assistant brothers who could not read should say a chaplet, or the entire rosary, and that they should be diligently instructed in the mysteries, that they might perform this devotion with greater devotion and fruit.

The last proof I shall give of Ignatius's love to our Lady is, that he always carried with him her picture, and at length gave it to his relation, Father Antonio Araoz. This painting represent-

ed the divine Mother seated at the foot of the cross, with her dead Son reposing upon her, and seven swords in her breast. This he procured at the same time as his crucifix when he clothed himself as a penitent, and he retained it till after the foundation of the society. Being then obliged to separate from Father Antonio, and seeing his great grief, the saint moved by pity and gratitude drew this picture from his bosom, and as if he was taking out his own heart he gave it to him, saying, "Antonio, never give it away to any one, and know that I have worn it ever since I changed my life and my habit, and amidst an infinity of dangers and necessities bodily and spiritual I have experienced her marvellous help and protection." Araoz needed nothing further to kindle his devotion for this precious gift, but he did not long enjoy it, for in that same journey into Spain, having to go on business to Loyola, Don Marina, the saint's nephew, wished that it might at least be left with him as a loan till his return, and as he never returned, the image remained with D. Marina. Eight years afterwards, fearing lest after his death this treasure should fall into hands that would not value it, he sent it to Doctor Pasqual Mandura, that he might satisfy his own devotion, and then transfer it to our fathers at Saragossa, to whom he wished to present it, and this was done accordingly. When Pietro Ribadeneira heard of this, he sent to James Morales, rector of that college, requesting as a great favour that he would send it to Madrid, that he might have the

happiness of revering it for a short time. The rector consented, and after satisfying his devotion Ribadeneira returned it to Saragossa. It used to be kept in the sacristy of the college, in a magnificent reliquary, and on great solemnities was exposed to the veneration of the faithful on the altar of St. Ignatius. At this day it lies on the heart of a recumbent statue of the saint under the altar. On observing the colours of this picture faded, from the saint having worn it so long, and being the memorial of so many favours which he received from her, the beholders are filled with tender devotion. A copy of this picture was engraved at Rome with the following inscription: "This is an exact resemblance of the picture of St. Mary of the Heart, which is preserved in the college of the Society of Jesus at Saragossa, which from the time of his conversion to his old age was always worn on his breast and next his heart by the holy Father Ignatius, founder of the said society, and by which he testifies that he was in a marvellous manner assisted by God."

CHAPTER IV.

HIS ZEAL FOR SOULS.

Although the whole of this narrative may be said to be an exemplification of the saint's ardent zeal for the salvation of souls, this virtue will be made still more clear by what here follows.

First, I will speak of some pious works instituted at Rome by his advice, diligence, and labour. One of these was the house of catechumens. Since there were a great number of Jews in Rome, but no place was in existence where they might be received and supported, in case God removed the veil from their hearts and brought them to a knowledge of Jesus Christ; Ignatius, who laboured with great zeal for the conversion of these people, for a time received and fed them in our house, forgetful of its poverty and want of space, and kept them till they were fully established and had found some means by which they could gain a livelihood. The power of the saint's charity and the example of their own brethren, wrought great effects on those people of obstinate minds and uncircumcised hearts, so that more than forty were baptised within a year. Some of these were men of consideration, who from being professors became preachers of the true faith, and convinced their deluded brethren by proofs from Scripture that Jesus is the Messiah, so that by their means conversions were multiplied. One instance is especially remarkable, as showing the triumph of Ignatius. A young Hebrew named Isaac had taken refuge in our house to be instructed in the Christian religion; but when the day of his baptism approached he was strongly tempted to return to Judaism, and neither prayers nor reasons prevailed anything to deter him from doing so. Ignatius, who was in great sorrow lest he should escape from his hands, had recourse to God, and made fervent prayer

that this soul might be given back to him. He then sent for the young man and said to him only these words, "Isaac, you remain with us," and God gave such supernatural virtue to the words, that he suddenly returned to his former resolution, and was baptised a few days afterwards. Still as our house could not contain such a multitude of converts, and lest this good work should cease with his own life, Ignatius sought to establish in Rome a house of Catechumens, where they might be instructed and baptised, and also lodged and fed. After great labour and anxiety he witnessed the accomplishment of this design. Moreover, to remove from this wretched people a most powerful obstacle to their following the true light, he obtained from Pope Paul III. that those who abjured the errors of Judaism should no longer be subject to disinheritance, but that children who were converted should retain their patrimony in spite of the will of their fathers, and that money gained by injustice, or property of uncertain ownership, which the church had to dispose of, should be made over to them. He also obtained from Julius III. and Paul IV. that the synagogue should be charged with their maintenance whilst they were under instruction.

He laboured with a like zeal for the conversion of women of abandoned life. There was a monastery at Rome called St. Mary Magdalen's, or the house of the converted, where numbers of these women did penance. But this house did not receive married women, and selected those only who wished to become nuns, and all women who

are reclaimed from sin are not fit to lead a life of perfection. The saint earnestly desired that none should be prevented from leading a good life for want of some opportune provision, and designed the foundation of a new house where they might be admitted without any distinction. He treated with all those who were best able to carry this good work into operation, all offered to assist in it, but none would commence it, fearful either of the expense, or doubtful of success. What others shrank from Ignatius undertook. There were found in some excavations in front of our house, some blocks of marble and relics of the ancient magnificence of Rome, and he gave orders to Pietro Codacio, the procurator of the house, to sell them; he obtained a hundred ducats by the sale, and looking upon it as an assistance sent from heaven, he purchased with it the ground for the house of St. Martha, without any regard to his own poverty, and the numerous debts of the house. This generous act of charity moved others to contribute, and accordingly this merciful refuge was opened on the 16th of February, 1542. The pious confraternity of St. Mary of Grace was instituted in the church of St. Martha to aid in the work; the keys of this refuge were entrusted to three grave and prudent matrons, and a regulation was made that the inmates of the house who were married could not go out except to return to their husbands, or the unmarried except only to become nuns, or to be placed in some secure condition of life. The Cardinal di Carpi, pro-

tector of the Society of Jesus, became their protector, and a holy man, named Father Diego d' Eguia, was their confessor. By this man's earnestness and the care of Ignatius they lived such spiritual lives, that zealous preachers spoke in their favour and recommended them from the pulpit, so that the house prospered greatly, and in the course of a few years they by degrees numbered three hundred inmates. Such was the odour of their piety, that many honourable virgins desired to enter amongst them. The number of these virgins kept always increasing, and in the year 1546 the house became a monastery, and another house was given to the converted. Such was the pity of the saint for these poor stray sheep, that even when he was general of the order and weak from age and infirmities, he used to go himself to draw them away from houses of ill-fame, and he might be seen bringing them through the midst of Rome either to the house of St. Martha, or to the house of some pious and noble ladies. Amongst these ladies Leonora Osoria, wife of Giovan di Vega, ambassador of Charles V. was greatly distinguished. Sometimes the saint was told that he lost his time and labour in endeavouring to reclaim these women, who from the force of old habits, would return to their vices to-morrow though they forsook them to-day; but he replied, "If with all my labours in this matter, I had only prevented one of these poor creatures from offending God on one single night, I should consider that all my labours were well employed."

His charity also extended to boys and girls who were abandoned, without homes or means of gaining a livelihood, a class which, as Bartoli remarks, is the nursery for vice and theft, as well as of ribaldry and blasphemy; for these unfortunates he provided two separate houses for the two sexes, called orphanages, and in these they were brought up, supported, and instructed in Christian faith and manners; they were in addition to this taught some useful trade, by which they might be able to support themselves and benefit the public.

His care also extended to the preservation of girls who are thrown into evil courses either by their own imprudence or the wickedness of their parents. For these he founded the monastery of St. Catharine, called "de funari," where they were kept until they either became nuns or found husbands. To carry out this work he made use of the services of grave and prudent persons, who were moved to the work by his example and zeal. Amongst these Jacopo di Crescenzi, a Roman noble, Francesco Vanucio, chief almoner to Paul III., and Lorenzo da Costello, are worthy of particular mention. To them he communicated his design, and consulted with them on its execution. He sought out for some cardinal who would patronise the undertaking, and for pious persons who would form themselves into a confraternity to maintain the new house, when all these arrangements were made and the work was well in progress, Ignatius withdrew himself from it, to devise other

expedients for the glory of God, and the good of souls, for his zeal was like a devouring flame which is never satisfied.

The German College was another work of his which was of signal service. It is true that the praise for this design is due to Cardinal Morone, who whilst he was Apostolic Nuncio in Germany, perceiving the extreme desolation to which the Catholic faith was brought by the heresy of Luther, touched with pity for those countries, and with a desire to assist them, came to consult with Ignatius on the subject, in whom was the same sorrow and solicitude. Being well acquainted with the national character from his long residence in Germany, he proposed the institution of a German College, as being a remedy exceedingly adapted to their present necessity. This wise prelate perceived that this ruin had fallen upon Germany chiefly through the ignorance and wicked lives of the ecclesiastics, and therefore the evil must be remedied by the direct opposite of these, by the sound instruction in Christian doctrine of those who had the charge of souls, and by their exemplary lives. It was expedient also that their doctors and pastors should be Germans as themselves, because the whole people had similar laws and manners, and they would therefore receive more willingly the teaching of their own countrymen, and these men would be able to preach the word and deliver the truth with greater force. In Germany there were found few, if any, preachers equal to the wants of the times, and these were daily diminishing

in numbers, whereas the heretical teachers were very numerous and grew like poisonous herbs. For these reasons it was evident that a seminary should be established, in which a large number of German youths of good abilities might be carefully instructed in Catholic science, manners, and ceremonies. This seminary could not be founded in Germany with safety, for even should the soundest place be selected, still when the pestilence of heresy was spreading in all parts, how could they hope that their young students could be kept apart from the devilish contagion. Where could they find any spot out of Germany more suited than the city of Rome? Here without doubt, better than in any other place, the minds of young men could be established in the Catholic doctrine. The certainty of the doctrine here taught, the reverence in which the ancient religion is here held, which was planted here by the prince of the apostles, and nurtured by his blood; the numbers of martyrs who have here suffered; and in addition to all these holy recollections and blessings, the Popes who are here present, whose zeal and liberality would aid in supporting the seminary and attract the pupils by various favours. Ignatius received these words of Morone as if they had been spoken by an angel, and immediately offered to aid the undertaking with all his power. The cardinal in company with the cardinal of Santa Croce, went without delay to Pope Julius III., by whom, as well as by the whole college of cardinals, the scheme was not only approved but liberally sup-

ported. A bull was issued, and to Ignatius was committed the trust of selecting young German, and for the present also Flemish students, of governing, instructing, and prescribing their rules and statutes. This task he joyfully accepted. But he refused to burthen the society with any pecuniary responsibilities or keeping of accounts, and he would never on any occasion consent that we should be involved in such affairs, which besides care and trouble give occasion to murmurs and suspicions. Still when great difficulties arose on this account, which interfered with the discipline of the college, it was judged right by the society to undertake this charge. In the course of a short time twenty-four promising youths were collected at Rome, to whom Ignatius lent a house for their studies close to our own, and on the feast of St. Simon and St. Jude, 1552, many sermons were preached in support of the undertaking by Pietro Ribadeneira, and many of the cardinals, and the new college was opened and begun. This valuable institution was nearly failing in its first youth; for on the death of Julius III., and his short-lived successor Marcellus II., the papal subscription was not continued by Paul IV.; besides which many of the cardinals were obliged to diminish their gifts on account of the war with Naples and of the scarcity. Still the courage of the saint did not fail. He wrote to the Cardinal Ottone Trucses, who although he felt great interest in the work, had nevertheless advised him, having given such great proof of his confidence in God, to give way to the neces-

sities of the times. "If your Eminence is unwilling or unable to assist the work, abandon it to me. I will support it alone." He then distributed the youths in different colleges of his own out of Rome, and others he supported in Rome, and having borrowed money on his own account at a high rate of interest, he encouraged the steward of the house, telling him that God would shortly provide for the payment of a debt which was contracted for Him, and that he would see this poor seminary increase greatly both in numbers and in riches. This prediction was fulfilled by Gregory XIII. who munificently endowed this institution.

In addition to these pious undertakings it was by his means that the decree of Innocent III., "Cum infirmitas," was restored to its ancient vigour. By this decree it is ordered that physicians shall not attend a sick person before he has provided for his soul's health by sacramental confession. This expedient he resorted to because he was greatly afflicted by finding from the fathers who went to visit the sick, that many passed out of this world unconfessed, for they delayed to send for the priest till they were at the point of death, and made preparation for the sacraments only when the powers of speech were failing. Upon this the doctors made a great commotion, and endeavoured to show that the decree was uncharitable, because the sick being unwilling to send for a confessor, would die for want of medical aid, and go to perdition, whereas by the doctor's care they might have

time for repentance and save their souls. The saint therefore published a paper in justification of the decree, which was approved by many theologians and canonists. He says that it is not in any way uncharitable to refuse attendance to the sick who will not confess, even when death ensues. First, because the sacred laws and canons look to the general good, and not to particular cases, and it was certain that when one would obstinately delay confession through the revival of this decree, multitudes would be induced to confess. Moreover, if this law offended against charity, there ought to be no retributive justice, and magistrates would not be justified in condemning a heretic to death, or any other who persevered obstinately in sin, seeing that if they remained alive they might repent and be saved. But what is more than this, and dispenses with all necessity for argument is, that it is the canon of a general council, viz., of the fourth Lateran Council which was lawfully assembled and guided by the Holy Ghost. So that no man can maintain without impiety, that it is in itself repugnant to charity. Nevertheless, that the law might be more efficient, it was by his means mitigated, and the doctor was allowed to make one or two visits, but no more previous to confession; and the decree thus modified was confirmed by the authority of Pope Pius V. in the apostolic constitution, "Super gregem dominicum." And finally, the same decree was confirmed in the year 1725 by his Holiness Pope Benedict XIII., in the following

words: "We command all bishops to see to the observance of the decree of Pope Innocent III., and the constitution of Pope Pius V., which imposes upon physicians the punishment of excommunication if after the third visit they do not abstain from all attendance on a sick person, till he has received the sacrament of penance, of which the confessor must leave a certificate in writing with the sick person." These two papal ordinances, which embody the advice given by Ignatius, reflect honour on his zeal and prudence.

By the influence of the saint, Paul III. instituted a congregation of learned cardinals, who had supreme inquisitorial powers for the protection of Italy against the heresies of the time. It was he who induced the king of Portugal to put in force the laws against duels. He persuaded the Emperor Charles V. to send out a fleet against the predatory Turks, and induced Preste Janni to put his empire of Ethiopia again under the obedience of the Roman Church. He neglected no means within his power for the recovery of England. He commanded the whole society to pray for this intention. When Mary the daughter of Henry VIII. and Catharine of Arragon succeeded to the throne, and Reginald Pole was sent to reconcile England to the Church; Ignatius, who was an intimate friend of his, sent him the most zealous letters, exhorting him to the great work, and offering to receive young Englishmen into the German college which at that time he had the whole charge of support-

ing. He commanded Antonio Araoz and Francesco Borgia, the provincial and commissary of Spain, to do all in their power to send members of the society into England with King Philip. He also desired Bernardino Ochino to cross over with another companion from Antwerp, and he was on the point of sailing when King Philip came back from England into Flanders. He invited Bernardino Ochino to retract his apostacy. He wrote another letter dated December 12, 1545, begging Claudio Jaio, one of his original nine companions, to do all he could for the salvation of this lost soul; by visits and by every other effort of kindness, he sought after him, and endeavoured to bring him back once more to the bosom of the Church which he had so scandalously abandoned. He tried to persuade him to write a letter, and if it were but a single word of repentance and desire to make satisfaction, promising that the Vicar of Christ would again receive and embrace him with fatherly kindness and mercy. If he hung back from timidity, he encouraged him by offering the aid of all the society; he was at Rome himself, so was Lainez and Salmerone, let him be assured that they would manage his affair as if it were their own. But the saint had only the merit of his affectionate efforts and zeal for this apostate, not the consolation of success.

He brought back to the strict observance of their rule convents of nuns in Catalonia, Sicily, and certain towns of Italy, which were commended to his zeal and that of the society by

the prince of Spain, the viceroy of Sicily, and by certain cardinals at Rome. He arranged the difference between the king of Portugal and the Pope. He made peace between Ascanio Colonna and his wife Joan of Arragon, when the endeavours of even sovereign princes had failed, although matters afterwards became worse than ever through the vain-glory of others who would interfere in the affair. On this account he judged it right to leave Rome, and he made a reformation in certain villages whilst he was on his journey; he established by public consent the rule of communicating every month; he introduced missions which were productive of the greatest good amongst the people, and procured for them the support of the landlords. It is maintained by Bours that he was the originator of the solemn adoration of the Divine Eucharist in the churches of the society during the three last days of the Carnival. He procured the establishment of houses of catechumens for the Indian missions. That there might be no delay in hastening with spiritual succours to the sick, he commanded that when any such request was made, the great house bell should be rung immediately, and that all should assemble with their cloaks at the door, not excepting the superior, ready to go wherever their services were required. He not only ordered this but set the example. When he was quite old and broken in health he would not suffer any other father to visit a dying man who had asked to see him by name, and he remained with the sick man

all through the night, comforting him and assisting him to make a happy death.

He endeavoured as far as he was able to help souls by private conversation, and such was the effect of his zeal that hardly any one ever left him without being the better for it. This he said was an art most useful to the society when it is rightly exercised, for if abused this art of conversation would rather contaminate us than sanctify the world. One who knew him well thus describes his familiar intercourse with others: "First, the heart of our Father Ignatius was full of the fire of charity towards those whom he wished to attract to God, and as these men were sometimes very wicked, he loved the faith in them, that divinely infused virtue which they at least once possessed, and the image of God in which they were created, and the Blood of Christ which was shed to redeem them from the power of the flesh and the devil. He then observed their natural temperament, whether they were choleric, phlegmatic, sad, or mirthful; and what was their past and present mode of life, in order to see what was the best way of teaching them. With men of the world he did not at first speak of spiritual things, which would be like offering them a naked hook without any bait upon it, but he with great prudence turned their minds inwards on themselves, and spoke of their own affairs; to the merchant he would speak of commerce, to the soldier of war, and to the statesman of politics, and the like. Then in the course of time he would turn to higher

subjects, and speak of a very different traffic, of another warfare, and the affairs of another kingdom, of gaining heaven, of the combat with vice and the subjugation of passions." Luigi Gonzales adds, that though he was a monk and a saint, he never knew any man with more noble and courteous manners; and Giovanni Polanco testifies that it was wonderful to see how he was equally beloved by all men, however much they differed in character, and even by men who regarded each other as natural enemies, on account of their feudal or national disputes. When the Emperor was at war with the King of France he was equally received by both ambassadors and the prelates attached to either party. This did not arise from any human sagacity and prudence, but it was an honourable course that he pursued singly for the service of God and the good of souls. In his treatment of sinners he was full of tenderness, like some mother who is full of love and affectionate pity for a son who is sick, caressing him a thousand times more than if he were well. A brother of Francesco Borgia, who knew the character of the saint, and sought his friendship, wrote to him: "I know of nothing why you should esteem me as your son, unless it be that I am a brother of Father Francesco, and a great sinner. Besides these two reasons I can lay no claim to your love." When the saint had smoothed the way in the manner here described he went on, as St. Francis Borgia says, quoting the words of the Gospel, "tanquam potestatem

habens;" his zeal was lighted up and the fire of divine love which lit up his heart and his countenance was communicated to those who heard him. This was the case also when he preached in the public thoroughfares, in the piazza Altieri, and at the old mint, which were his usual places. When he first preached in public he was received by the laughter and derision of boys who pelted him with mud and filth, but when men had experienced the power of words, they were moved to tears, and signal conversions ensued.

But with certain men of the world who paid him frequent visits of idleness, he adopted a different method, and without waiting an opportunity, he begun conversing on death, judgment, or hell, or other fearful verities, so that they might either profit by his discourse, or cease to occupy his time.

Whatever occasion offered for the good of souls, he set to work immediately, and in his zeal he resembled a passionate lover. With these feelings in his heart he said, that if he knew that souls would be benefitted by it, he would not hesitate to go through the streets naked and covered with filth, and that he could not imagine any costume of shame or ignominy which he would not wear with the greatest joy. Nevertheless, after the first fervour of his penance, having discovered that an unpretending and clean dress was more attractive to men in general he adopted it for his society, (whilst he did not condemn those who acted differently.) It was

from the same zeal that those words proceeded with which he used to dismiss his missionaries after giving them his paternal embrace: "Ite, omnia incendite et inflammate," hence that largeness of heart which made him embrace the whole world and all manner of persons, and his solicitude in teaching to his sons the minute reasons for all their labours, and it would have been a wonder if his thoughts could have been confined within narrow limits. If he founded a school he would be informed every week of the number of scholars. He laid an obedience on the superiors of Italy and Sicily to write every week, those of Spain, Germany, France and Portugal, were to write monthly, those in India yearly, with full and minute accounts of all they had done in their houses and colleges, and besides this there were general accounts sent in every four months. What a spur this was to activity may be easily conceived. At reading these letters filled with accounts of apostolic labours and abundant fruit, the saint used to weep with emotion, and from time to time he would lift up his eyes to heaven and bless God for having wrought such wonders by such feeble instruments. I will not here omit to mention that having once received a letter from Jacopo Lostio in Sicily in which he said that he had nothing to report during the week, the holy father kissed the letter, and said that he held it as dear for that humble confession, as if it told him of the gain of some lost soul.

He used to dispose of his subjects according

to the good of souls, and when he thought that they would be of more use in one place than another he removed them, without regard to the lamentations of their superiors, quieting them by saying, "What would you do if they died?" This was his motive in that memorable instance of the recall of St. Francis Xavier from India, and if it had been God's will that he had lived to receive the order, the effects would have demonstrated, that he was more serviceable to the church and to the society when in Europe than he had been in the East. For the same reason he would not satisfy the wishes of that holy apostle, by sending the number of missionaries which he sent Father Andrea Fernandez to ask from St. Ignatius at Rome, and to bring back with him to India. When Pietro Ribadeneira interceded for his brother's petition with evident signs of sorrow, he replied, "Believe me, Peter, that these Christian countries have as much need of labourers to preserve the faith as India has for planting it among the idolaters." It is also true that the saint in his great foresight, whilst he provided opportune succours for India, yet thought far more of the necessities of Europe, which is, as it were, the heart which supplies India with its life blood.

As the Church and all good Catholics rejoiced in the good which was done by Ignatius, so did the heretics complain. Finding that they had failed to injure the society by falsehoods, they endeavoured to infect it with their own errors. Melancthon and another were the projectors of

this scheme, and they sent one of their most able disciples from Germany to Rome. The man's name was Michael, a native of Calabria, and a young man of great ability, who having asked to be admitted into the society in due form, after the usual probation he became a member. The deceiver now assumed an appearance of great sanctity, modesty, and obedience, together with outward devotion and austerity, confessing and receiving the Holy Communion several times a week. Being a novice he was entrusted with the care of the refectory, together with Olivier Manareo; and when he had become familiar with his companion he began to carry his design into execution. Speaking of the sacred images on the walls of the refectory, he imparted to Manareo his doubts whether it was possible to venerate images without idolatry, for he said he had heard a certain doctor in Germany quote the text from St. John's epistle, "Beware of images." Manareo gave him a suitable answer, and for the time he was silent. Another day he begged him to explain the words of St. Peter, "Salute the brethren who are in Babylon." Manareo replied that the apostle spoke of Rome, which was fitly described by that name on account of the confusion of wicked sects who were there in his days. To this the scoffer answered with a smile, that the doctors of Germany also understood him to speak of Rome, but for a truer reason, for they said that the apostle predicted the apostacy of the future Popes who would occupy that pestilential chair. These words fully discovered the character

of his companion to Manareo; and after taking careful notice of his words he soon collected twenty-five propositions contrary to the Catholic faith. He got the better of the heretic's malice by his prudence, and induced him to write down three propositions on paper, which he brought to Ignatius, telling him the whole story. The saint immediately informed Cardinal Giovan Pietro Carafa, the chief inquisitor, who was afterwards made Pope, and expelled the heretic from the house; being afterwards convicted of heresy and of his foul conspiracy, he was sent to the galleys for life. When this fraud was discovered they devised another, which, as it involved no danger, they supposed might succeed better. Two large boxes of books were sent to the house at Rome as an alms from Venice, from an anonymous donor; those that laid at the top contained sound doctrine, but underneath were the pestilent works of Luther, Melancthon, and other heretics. But this trick had no better success, for it was discovered by the same Manareo, who whilst the books were still lying together in the library, examined them to see who the authors were, and when he had found out, he hastened to inform Ignatius, who threw them into the fire.

Many times in the day the saint prayed fervently with many tears for the Sovereign Pontiff and the princes of Christendom, whose good government and example is so important for the welfare of souls. He offered the same prayers for the conversion of infidels and heretics, and required his subjects to offer their prayers and

masses for the same intention. This practice is still observed by the society, and every priest celebrates once a month for the return of heretics to the Church, and once for the conversion of infidels, and those who are not priests say a chaplet or rosary for the same intention. When any great necessity occurred, the saint multiplied his prayers and passed a great part of the night in devotion, joining to his own the prayers of his subjects. Thus in the year 1555, when Julius III. fell sick of the illness of which he died, he ordered continual prayer to be made for him. All were commanded to pray for the Pope once a day when he was in health, but now that he was sick they were commanded to pray twice. In the year 1556, when the king Philip succeeded to the monachy of Spain, which was renounced by the emperor Charles V., Leonora Mascaregna, who had been foster-nurse of the new king, wrote to Ignatius, praying him to recommend him much to God in his prayers. The saint replied that whilst he was a prince he had prayed for him once every day, but now that his father had ceded the government to him, he would pray for him twice a day with all his heart. In like manner at the election of a new Pope, or the succession of a new king, at the commencement of any persecution against the Church, or for the repentance of public offenders, (as on one occasion for a man who had not confessed for sixty years,) he imposed additional prayers, and united in them himself.

From this we may see how deservedly he was

extolled by Gregory XV., who in asking the opinion of the cardinals upon his canonization, applied to him the praise which in Scripture is given to Josue: "He was great according to his name, very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance of Israel." (Eccls. xlvi.) "For Ignatius in his day burnt with the fire of divine charity, and continually spread these flames among the predestinated, and he mustered a band of warriors to exterminate their enemies who made war against the elect, and by these arms with which he furnished them, they have continued to triumph up to the present day to the great advancement of the Church." In like manner when Cardinal Bandini gave his vote, he said, "Great and stupendous were the things wrought by Ignatius during his life, but besides these he continues to work continually greater wonders. For as many seeds of heavenly doctrine as the society which he has instituted scatters on the earth, as many heretics and idolators as it delivers from error, as many schools as it maintains for the increase of sound wisdom, for all this we are indebted to Ignatius." Another prelate thus expresses himself: "As the cluster of grapes proved to the Israelites the fertility of the Land of Promise, so what has been effected by his order, and by the force of his spirit, is a proof of the divine zeal of Ignatius." Moreover, the three auditors of the Ruota considering that Ignatius had sent labourers into all four quarters of the world for

the conversion of the heathen, declared that he was worthy of the title of apostle, in the same way that Pope Gregory the Great is called the apostle of England, because he sent St. Augustine and his companions for the conversion of that nation. They also applied to Ignatius the words which St. Bonaventure spoke of his Father St. Francis; that he did not esteem himself to be a friend to Christ, if he did not gather into his bosom the souls which He had ransomed with His blood.

CHAPTER V.

HIS MEEKNESS AND GRATITUDE.

How well Ignatius had learnt from Christ the lesson of meekness, is shown in the first place by his peace with men who hated peace. The Bishop of Cambrai without any provocation put forth an edict, that no member of the society should preach or administer the Sacraments throughout his diocese. On hearing this news Ignatius procured from the Cardinal di Carpi a letter of recommendation to the Pope's nuncio to the emperor resident at Brussels, without proceeding further. Meantime, as was always his custom, he admonished his subjects to practise humility and modesty, to abstain from every act or word which might displease the bishop, and to refrain from arguments in proof of their privileges. These directions they ob-

served exactly, and remained in the neighbouring city of Tornai without putting a foot within his diocese. He could not bear any strife about temporal matters, and if he could do so with a clear conscience, he avoided them by giving up everything. He used to say, that besides being a noble and Christian course, this was also advantageous; because God pays back with liberality whatever we give up for His sake and for our neighbour's good. He gave a striking example of this during a long trial from the annoyances of a neighbour. This man had a great hatred against Ignatius and his companions without knowing why; and when they came to inhabit a house adjoining his own given to them by Pietro Codacio, he rejoiced in thinking that he should be able to sell his own house at a great price, because they were in such need of it. Then out of ill-nature and to force us to make the purchase, he seized upon our court-yard. Ignatius made no opposition. His next step was to fill the court-yard with noisy animals, and in addition to this he caused so great a noise to be made there, that the room adjoining could not be inhabited; still Ignatius kept silence. There was great need to open a window into this court, to give some light to our refectory, but this the man would not consent to, though no inconvenience could ensue from it to him, and for eight years we were often obliged to dine by lamp-light at midday. Still the saint would not procure the assistance of the law which he might easily have obtained.

Meantime this man spread abroad calumnies against us, saying that Ignatius and his wretched crew were endeavouring by all sorts of wicked arts to drive him out of his house. All this Ignatius bore with meekness, and the only return he made was to commend his enemy to God in prayer. At last however the nuisance became so great that Ignatius was obliged to purchase his house, whatever he might ask; and the money was accordingly raised partly from alms, and partly by loan. The tiresome man was accordingly forced to take his departure, which he did, as if he was abandoning his house to be sacked by soldiers, rather than to lawful purchasers, for he took away with him doors, windows, iron-work, and such stone-work as he could tear away and transport, after which the saint entered upon his new possession with great joy, as if it had been richly furnished and presented to him by some dear friend!

In like manner he followed in numerous other instances the apostle's rule of overcoming evil by good. Thus he acted towards the companion of his lodging at Paris, who robbed him of his money, and to Michele Navarro, who attempted his life. One of our fathers who was instigated by the devil to an unreasonable hatred against him, caused him great suffering. The saint prayed for him, and one day at mass he broke out with the words: "Pardon him, O Lord, pardon him, my Creator, for he knows not what he does;" and God answered him, "Leave him to me, and I will avenge you." Some time

after this it happened that this father was praying in a certain church, and looking at some relics of the saints, when there appeared before him a man of severe aspect, holding a scourge in his hand, and threatening him with punishment if he did not at once submit obediently to Ignatius. In great terror he hastened to the saint, telling him what he had seen; he confessed his fault, and returned to his duty. Still he did not escape punishment, for he was chastised by God with many great adversities. Another man who was a monk of another order, and had been a friend of the saint's, was changed by envy into an enemy, and so furious did he become that he declared that he would cause all the Jesuits in Spain to be burnt alive from Perpignan to Seville, and sent this message to Ignatius, who sent him the following answer in writing: "Sir, say to Father J. N., who wishes that we were all burnt from Perpignan to Seville, that in like manner I desire that all his friends and acquaintance not only between Perpignan and Seville, but all over the world, may likewise be all kindled and burnt up with the fire of divine love, that they may be great in the kingdom of heaven. Tell him also that our affairs are at this moment being examined by the governor and by the vicar of his Holiness, and that sentence is about to be given. If therefore he has any matter against us, I hope that he will go and make a deposition before these judges, for I should much prefer to bear the punishment myself, if there be cause for

blame, rather than that all should be burnt who are to be found between Perpignan and Seville. Rome, at Santa Maria della Strada. August 10, 1546."

To perpetuate amongst his children this spirit of Christian meekness, he ordained that prayers should always be made in the society for our enemies, and in the bull of canonization he is commended among other virtues for his patience and meekness, "which were wonderfully shown amidst the many trials, reproaches, shame, and persecution, which he cheerfully bore for God's sake, by his thankfulness to those who spoke evil of him, and his benefits to those who injured him."

His meekness to those who injured him was accompanied by gratitude to his benefactors. He was most careful in giving honour to those who had deserved well of him or of the society, and he omitted nothing which gratitude could repay to them, both during their lives and after their deaths. Besides the fervent prayers which he daily offered for them, he used to visit them in their houses; and whenever they came to see him, however inconvenient the hour might be, received them with every mark of pleasure in his countenance, and entered into friendly conversation with them on the progress of the society, and especially of what was passing in India, because news from that distant quarter was doubly welcome; and if they were in need of anything he assisted them with kindness as far as he was able. Such is the testimony of Maffei; but to

descend to particulars. There was a certain priest named Caveglia, who used to bestow alms upon him when he begged at Manresa, and to him he sent a little book of the Office of our Lady: the gift was small, but it showed the great gratitude of one who had made himself poor for God's sake and had nothing better to offer. He used to call Isabella Roselli, who gave him such abundant alms at Barcelona, his mother. He spoke of the Cardinal Gasparo Contarini as his first and greatest benefactor, because of the assistance he had received from him in obtaining the Pope's approbation for the society. He confessed that he was under eternal obligations to the Cardinal Santa Croce, to Giovanni di Vega, viceroy of Sicily, and to the Cistercian fathers, who had so befriended our order; and when he could do nothing more he commended them to God in prayer. He always retained an affectionate recollection of the kindness of the Regular Clerics of St. Paul, called Barnabites, who took Emmanuello Miona into their college at Milan when he fell ill on a journey from Paris to Rome. Many mutual offices of love were interchanged between us from time to time; they made known their necessities to him as if he were their father, and he loved, honoured, and defended them as most dear children. Dr. Girolamo Arze, a benefactor of our house at Rome, after coming from Spain fell dangerously ill at a very unhealthy season, when our house was full of invalids. Still the saint would not forget his benefactor, but sent one of the infirmarian brothers to attend to

him in his sickness, and remain till he was quite recovered. Meanwhile he sent to inquire after him every day, sending him messages of consolation and exhortations to patience. While Ignatius was at Alcalà, Mencia da Benevente was very kind to him, and gave abundant alms to support him and others. Afterwards, as time went on, Mencia himself was brought to beggary. When Ignatius heard of the misfortune of his old benefactor, he earnestly recommended him to Francesco Villanova, rector of our college at Alcalà, and his recommendation was not in vain. The college was new, and so poor that the inmates having little covering for the cold winter nights, were obliged to wrap themselves in their cloaks, and their diet corresponded; still all gave something of the little they possessed, and the rector was the first to place his offering into a plate put in the middle to receive the collection. Thus they were able to support this poor man with better fare than they could afford themselves, by means of their little offerings. Andrea Lipomani, a Venetian noble, had given up his priory to found a college for the society at Padua, reserving to himself half the rent whilst he lived. But Ignatius responded to his courtesy, by sending him a paper declaring him perpetual administrator of the priory, and desired his subjects to receive as an alms whatever he might be pleased to give them. He also cut off from the revenue an annual sum of four hundred scudi for his two nephews; but the good prior would not suffer that any part of his offering to God should return

to his own family. The Pope having granted to the Duke of Ferrara the services of Claudio Jaio, he inquired of the saint how he was to behave towards the duke. Ignatius answered, that it was his desire to serve a prince who had so highly favoured the society with all his power, and that he greatly prized this opportunity of showing our grateful remembrance of his benefits; that in his ministrations and in all matters, great and small, he was to please him, and, in a word, obey him in all things as if he were his superior. He wrote to the king and cardinal of Portugal, who had enlarged the society in that country with royal magnificence, calling the society their property, and remitting it entirely into their hands, and when King John III. departed this life he sent a letter from Rome, dated June 14th, 1553, to all the provincials, rectors, and prefects of the society, commanding that every priest during his mass, and every other member in his daily prayers, should make supplication for the aforesaid king, as well as for his queen and their children.

He gave distinguished proofs of gratitude to those of his own sons who greatly benefited the society. He wrote word to St. Francis Xavier that he could never forget him. He wrote word to Girolamo Natale that he was to take care of Father Michele Torres, as if he were the apple of his eye, for that he was greatly indebted to him. He told James Lainez that the society owed more to him than to anybody else, and called him his everything, and his only possession. His gratitude to Pietro Cordacio was very

remarkable. He was the first Italian who entered the society, leaving the court and the service of the Pope, who was greatly attached to him. After coming among us he exhibited the greatest zeal and diligence in procuring means of support for the large number of our brethren who were then assembled in Rome, and had nothing but alms to trust to for their livelihood, and such was his success that he obtained sufficient to found a house for the professed, so that many people called the society Father Pietro's Order. On this account one day after dinner he rose up, and after describing in vivid colours and in his presence the debt which the society owed him as its founder, he presented him with a candle, and with a large number of masses and prayers. The good old man wept with emotion, and having received the candle according to the wish of the saint, he quickly gave it back again, protesting that all he had done was nothing when compared to the grace of having been admitted to serve God in that house of the Lord, and among His servants. Nor did the gratitude of Ignatius stop here; but we are told by Polanco that it was his wish that he should hold the first place among the professed, and that every year a candle should be presented to him, and a mass said for him, as their founder, and that on his death these merits of his should be inscribed upon his tomb; but it is the opinion of Bartoli that his humility released him from these tributes of honour.

The holy father used to impress on his children this virtue, which is so beautiful in those who have embraced a life of poverty for Christ's sake. Whatever place they were sent to, he bid them first go to visit their benefactors, and to these he sent relics or blessed beads, or accounts of what had been done by the society in God's service. That this virtue might be firmly established amongst us, he prescribed in the Constitutions, "1st, That in every college a mass should be said every week for its founder and benefactors. 2nd, That on the first day of each month, all the priests who were present should say mass for the same intention, and the same on the anniversary of its foundation. 3rd, That on the same day a candle should be presented to the founder or to his nearest relation or representative, ornamented with his arms, or with some pious emblem, in token of the gratitude of the society. 4th, When the society has come into possession of any college the prefect general shall give information to every priest of the order, that they may all say three masses for such benefactors as are living, and three for their souls so soon as they shall hear of their deaths. As many masses as are required of the priests who live in the colleges so many times shall those who are not priests make prayer for the same intention, saying the rosary of our Lady, or the third part of it. 5th, The founders and benefactors of colleges shall participate in a special manner in all the good works which are done by the grace of God as well in the col-

leges by them founded as in the whole society. 6th, The society confesses its obligations to these founders and to their relatives, both during life and after death, and shall observe towards them all such consideration as is consistent with their profession and with God's glory." In consequence of these regulations the number of prayers and masses for benefactors increases to an immense amount, so that six hundred thousand masses were said by the society for Henry IV. of France.

As St. Ignatius while still in this mortal life so manifested the virtue of gratitude, so he has continued by many apparitions to declare it now that he is raised to glory and immortality. In a certain city in Ireland some persons could not bear to see the numbers of poor who flocked to us, and sent in a petition to the governor that we might be sent away. But the governor, who was more pious and religious than these men, who were bound to be so by their profession, destroyed the paper, and sent to console and re-assure us, bidding us continue in our good course, and that we should not fail to have the help of God and the favour of the people. The saint appeared to this man who had protected his children, and with gracious aspect thanked him for this act. In one of the many heavenly visitations which he made to Father Giulio Mancinelli, on the 1st of August, 1610, he revealed to him certain matters for the good of the prince di Stigliano, by whom the society was greatly benefitted, and who was then preparing some mag-

nificent decorations to celebrate the approaching festival of the saint in a church at Naples. To Giovan Pasquali, who had lodged him in his house at Barcelona at the time he was studying there, Ignatius had exhibited his gratitude during life, and he now came from heaven to comfort him whilst he was leading a life of suffering so profitable to his soul's health. The good man had been accustomed every day for forty years to go and hear matins and afterwards mass at the tomb of St. Eulalia, who lies under the high altar in the cathedral of Barcelona. One day it happened that he went to the church a long time before matins begun. Meanwhile he knelt before the altar in prayer, and being in great anguish from his afflictions, he commended himself to God and St. Ignatius, who had quitted this world a few years before, and at last he cried out, "Oh my father, how well you have foretold everything; well must you be able to see now from heaven what my present life is, when you foresaw it so exactly upon earth. Ah! if you do not grant a remedy to my evils, at least obtain me patience, that I may through these afflictions attain to the eternal salvation which you promised to me." After uttering these words he began to hear a distant sound of marvellous sweet music, which approached nearer and nearer till there appeared at a door to the left of the altar a numerous band of musicians and angels, and men in ecclesiastical vestments, surpassing all earthly beauty. This procession formed wings on either side the altar, and received in the midst

of them a priest of very venerable aspect vested in a white cope. Before this the church had been dark, for the clock had only just struck the third hour after midnight, and it was winter-time. But at the entrance of this priest it began to shine so brightly that every place seemed full of light. The priest went up to the altar of St. Eulalia, and after a profound reverence to the Most Holy, he took the thurible from the minister and began going round the altar and incensing it many times. When this was done the band of blessed spirits approached the door at the right of the altar where Giovan was kneeling, almost in ecstasy at the sight. The priest turned towards him, and looking fixedly upon him, as if wondering that he was not recognised, beckoned him to approach. Upon this his eyes were opened, and he perceived that it was Ignatius and ran to meet him. The saint received him with a most joyful expression of countenance, and addressed him in the most familiar manner, saying, "Do you remember me, as I can never cease to remember you?" He then consoled him and confirmed him in the hope which he had held out when he was alive, that he would save his soul. Giovanni wished to embrace him, and as he was asking his permission the saint gave him his blessing and the whole vision disappeared. Upon this he cried out, "O my father, O my father Ignatius!" and some priests who heard these words hastened to him and found him almost beside himself weeping bitterly; they asked him why

he cried out in that manner and wept, and he told them all he had seen, and ever afterwards amidst his greatest calamities the memory of this vision used to appease his sorrow, and bring peace to his heart. This vision is circumstantially described by Bartoli and is attested on oath, though very briefly by Pasquale. When Ignatius fell sick at Manresa he was charitably received into his house by Andrea Amigant. The saint showed his gratitude for this favour, not only to the bestower of it, but to his posterity. In the year 1635 Giovani Amigant was struck with paralysis, and implored the help of Ignatius, who appeared to him in mercy and removed his infirmity.

CHAPTER VI.

HIS HUMILITY.

Ignatius used to say that they who purpose to build up a perfect edifice, ought to think first of all of making a deep foundation in humility, and the higher they wish to ascend, the deeper they must dig. A certain father who greatly desired to perfect himself in humility, begged Ignatius would show him the shortest method. "This is the way," he said, "do the exact contrary to what men of the world do; hate what they seek after, and seek for what they hate." This doctrine was impressed upon all who sought

admittance into the society, and he thus prescribes the method to be adopted in their examination: "It is convenient that those who are examined observe diligently the great help and advantage of a spiritual life, of hating both in whole and in part those things which the world loves and embraces, and of seeking and loving with all the heart what was loved and embraced by our Lord Jesus Christ. For as men of the world love and pursue honours, fame, and a great name on the earth, according to the teaching of the world which they follow; so on the other hand, they who are guided by the Spirit, and who follow the Lord Christ, love and ardently desire the exact contrary of these, and to clothe themselves in the livery of their Master, out of their love and reverence for Him, so that when they can do so without offence to His Divine Majesty or injury to their neighbour, they are willing to bear shame, false witness, injuries, and to be considered as fools, (whilst they still give no occasion for such judgment,) because they desire in every way to resemble and imitate their Lord and Saviour Jesus Christ, and to wear those same garments which He wore, for our assistance and for our example, in order that by the Divine grace, we may, so far as is possible, follow and imitate Him who is the true way which leadeth to eternal life. Then they are to be asked if they feel in their own hearts these healthful desires, so advantageous to the perfection of their souls. If any through human weakness and misery, do not find in his heart,

as God sees it, such inflamed desires, let him be asked if at least he desire to have them. If he answer yes, let him be asked, if in order to the better acquirement of them, he is ready by God's grace to receive and patiently to bear, such injury, shame, and contempt, as forms the livery of Christ, whether they come upon him from the brethren of that house, (in which he desires to live in subjection to humility,) or from any in the world without, not rendering evil for evil, but good for evil." See to what a deep humility our holy father would have his children descend. Where he speaks in the book of Spiritual Exercises of three grades of humility, he says this is the most perfect. When both courses equally tend to God's glory, still for the sake of resembling Christ to choose rather to be poor, despised, mocked, and considered as a madman, rather than riches and the esteem of wisdom.

As he taught others so did he continue himself the practice of this virtue from his conversion to his life's end. Between Venice and Padua he met with a certain rough young peasant keeping oxen, who seeing a dress which he considered so strange, began to laugh at him and mock him. Ignatius stopped, and quietly let the impudent boy go on till he was satisfied. James Lainez who was with him wished to induce him to go on. Ignatius answered, "Do you think, James, that I ought to interrupt this little fellow's enjoyment in me?" If he had allowed himself to be guided by the fervour of his own zeal he would have gone to Rome naked and

covered with mud and feathers like an idiot. But he moderated such feelings for the sake of the good of others, except when some opportunity of self-humiliation occurred which he embraced with joy, and such opportunities he sought for. He taught his disciples that one act of real humility is of more advantage to souls than the appearance of worldly authority. For this purpose he desired Alphonso Salmerone and Pascasio Broet, when they went as nuncios of Pope Paul III. into Ireland to give lessons in Christian doctrine to the ignorant and to children; and when the same Salmerone and Lainez were sent as the Pope's theologians to the Council of Trent, he gave them instructions to go straight to the hospitals as soon as they arrived there, to wait upon the sick, and that after delivering their opinions in the Council, they were to instruct children and ignorant persons in the rudiments of the faith. He desired to be forgotten by all men, or remembered only as something to despise and abominate, and to be thrown as a stinking carcase on the dunghill to be devoured by dogs when he was dead.

He carefully shunned all praise and honour, and when he met with such, manifested shame, grief, and even indignation. Sometimes in his care and desire to console particular souls, or to encourage the society, he spoke of his own concerns, but this he did very rarely and with brevity, and not without good reason. When the society was spoken of in private conversations, its enlargement, and the effects it pro-

duced, he immediately withdrew into himself, and his face was bathed with tears of humble shame. When he was elected general he refused the titles of "reverence," or "paternity," but would be called simply Ignatius, like the rest of the brethren. There is a legend amongst us, I know not on what foundation, that he had an archangel for his guardian. It is certain that after the saint's death a devil who was exorcised with the invocation of the saint's name at Modena, called his guardian an archangel as he quitted the body of the possessed. One day James Lainez trusting to his familiar affection, asked him if this report were true. He answered nothing, only he covered his face with his hands, and was suffused with a deep blush, just as if (says Lainez) he were some modest girl, who finds herself suddenly alone in the presence of some strange man. After the death of Paul III. there were five votes for electing Ignatius to the Papacy. When Pietro Ribadeneira heard this, he asked him if it were true; the saint answered him by silence and a blush, and this was often his answer to the same sort of questions. One day the Marquis d' Aguilar, ambassador of Charles V. at the Papal court, who was afterwards made a cardinal, said to him as if in jest, "People suspect, Father Ignatius, that after so many proofs of zeal and holiness, and such great services to the Apostolic See, you are quietly looking out for a cardinal's hat." Ignatius was horrified at this, and for all answer he rose on his feet

and uncovering his head, and with a loud voice made a vow that he would neither seek, or ever accept such a dignity, unless he was commanded to do so under pain of mortal sin. This vow is commonly made by all the professed. But there was nothing which so shocked and disturbed his humility as the reputation of sanctity. Having understood that a brother of the house had said to another that Ignatius was a great saint, he sent for him, and after reproving him sharply for doing such dishonour to sanctity as to recognise it in a sinner like him, he said that it was a blasphemy, and condemned him to eat his meals for two weeks in the foulest place in the house. For a like indiscretion Father Diego d' Eguia after rigid penance had the term of his life abridged. Being a holy man and his confessor, Ignatius revealed to him certain graces which God had conferred upon his soul, commanding him to reveal them to none. But Diego, full of astonishment, and not able to speak or yet be silent, broke out into certain exclamations, as that Ignatius was a saint, and more than a saint, with like expressions which he uttered in simplicity, but which some who heard were offended by. On hearing of it Ignatius took another confessor, and imposed on him that he should give himself a public discipline on three evenings in succession, and recite three psalms in which mention is made of refraining the tongue and not giving scandal to others. Still the good old man could not refrain from saying words which

though they seemed allowable to him, were still a breach of what was imposed upon him. He said that he hoped he might outlive Ignatius if it were only a few hours, so that he might be released from this command, and be able to speak, and tell such strange things that the world would be astonished. It is related by Olivier Manareo, and was the belief of all the fathers who then lived, that this prayer caused the saint to make another prayer, and that for the comfort of his own humility he besought God that the death of Eguia might precede his own, which it did by a few days. So did he shrink from the reputation of sanctity, that he could not endure that it should follow after his death, and for the same reason he prayed God not to illustrate him by miracles. This desire of shame and contempt, and extreme hatred of praise and honour, did not proceed alone from the wish to resemble Christ, but also from the low opinion he had of himself. In the Spiritual Exercises he teaches an excellent method by which we may arrive at a knowledge of our own baseness. He says, "I will consider myself who and what I am, making use of such comparisons as may lead me to despise myself. I will place myself in the presence of men, and see what an atom I am among such a vast multitude. Then I will put all men who live upon the earth by the side of the angels and the blessed in heaven. Then I will confront both these multitudes and all things created or possible to be created with God. Then what is such a small and vile man

by himself in comparison of God. I will look in a practical way at my own corruption, the wickedness of my mind, and the foulness of my body, and shrink from myself as from an horrible abscess which sends forth the filthiness of sin and the pestilence of vice."

With such thoughts as these it is no wonder that Ignatius despised himself with all his divine gifts. One day as he was explaining to one of his dear sons how the knowledge we have of the Lives of Saints, contains but a very small part of their virtues and heavenly graces, God drew from his mouth these memorable words, that "he would not exchange the mercies which the bounty of God had bestowed upon his soul for all that is read in the Lives of Saints." And yet in writing to the Archdeacon of Barcelona and in many other letters, he subscribes himself, "The worthless Ignatius." He used to say that there was not an individual in the house who did not give him some example to imitate, or material for confusion. He could not believe there was another man in the world in whom so many sins and so much mercy were found together. These feelings had so penetrated his soul that he never felt any emotion to vain-glory for many years before his death. He often said that there was no vice he feared so little as vain-glory, although it was a worm which often gnawed even into the cedars of Libanus. The more God opened his hand, the greater did he consider his own weakness and wretchedness, attributing all the fa-

vours he received to his need of extraordinary support. He prayed God to shut up these fountains of heavenly consolation which inundated his soul, that he might be more cautious and careful in His service; and when his prayer was not heard, he said that God showed him these mercies that being old and fit for nothing else he might at least have opportunity for prayer.

Although by the express command of his confessor he was obliged to yield to the wishes of the society and accept the office of general, it was still impossible to deprive him of his firm belief that anybody else was better qualified for the post. On this account considering that his great infirmities gave him a divine license to do what his subjects would not consent to, he laid down his administration and imposed it upon Girolamo Natale. Nor would he ever have consented to take it into his hands again if Natale had not shown an inclination to make innovations in the Constitutions, which he looked upon as the work of God rather than his own composition; besides which such an exercise of his own judgment was unbecoming in an individual, and prejudicial to the public good. In other matters unless there was manifest reason to the contrary he gave way readily to the opinions of others.

So skilful was his humility in concealing his own glorious gifts that he appeared not to possess them rather than to conceal them. Thus when his children earnestly begged him to fol-

low the example of so many saints, and confer a consolation on the whole society, by leaving some account of his life, he at length after much opposition yielded the point, and narrated briefly to Luigi Gonzales all that had befallen him up to the year 1543, leaving all the rest to be known from Natale. This he did lest if he obstinately refused to say a word about himself, it might be supposed that he was hiding some great and divine gifts. From the proofs of the saint's humility collected in this chapter and scattered over the whole narrative, we find no difficulty in believing the testimony of a devil, who was conjured by a great servant of God to come forth from a possessed person by the humility of Ignatius; and when he writhed about in torments and was commanded to confess, he cried out that the humility of Ignatius was equal to his own pride.

But if we wanted all other proof the saint's humility would be sufficiently shown by his having been chosen by our Lady to instruct St. Mary Magdalen of Pazzi on this virtue. This illustrious virgin, who was favoured with many authentic visitations from heaven, being in an ecstasy on the 18th of December, 1594, saw the most blessed mother of God in company with St. Ignatius and St. Angelus the Carmelite martyr, who were brought to instruct her, the first in the virtue of humility, and the second in the virtue of poverty. St. Ignatius spoke first, and the saint (as her custom was when in these raptures) in a loud voice and with frequent pauses

repeated his words, which are thus given by Bartoli: "I, Ignatius, am selected by the mother of thy Spouse to speak to thee of humility; hearken therefore to my words. Humility ought to be infused into a soul newly planted in religion, like oil into a lamp, and as the oil fills the whole vessel into which it is poured, so ought humility and true self-knowledge to occupy all the powers of the soul, that neither to the right hand nor to the left anything can be discerned except humility and meekness. As the wick cannot burn without oil, so neither can a novice in religion shine in holiness and perfection, if she be not every moment admonished to be humble, and tried and exercised in this virtue, and shown how necessary it is for a true nun. This virtue is nothing more than a continual knowledge of your own nothingness, and a constant rejoicing in everything which may conduce to self-contempt, which is healthful for one newly planted in religion, and assists in regulating all the powers of the soul. But it is your duty to take care that they continue firm and stedfast in the humiliations which they undergo for the entertainment of these joys, reminding them that they took the habit of religion for this very end. And that the devil may not mix himself up in these practices, she who is their nurse ought to make use of a holy skill, viz. when she desires to humble either their judgment or their wills, and they make resistance and turn impatient, she ought to rebuke them severely, and magnify their fault, even though it be in a little matter, but whilst

she pours in the oil of humiliation she ought to offer them a sweet balsam, by pointing out to them how they do honour to God by such actions, the great good they derive from them, and the great work they perform, so that they may be brought to love humility and to desire it, and aspire after it alone. Humility ought to shine forth externally in all their words, acts, and works, and every word which does not savour of humility ought to be avoided as the blasphemies of the world, every act which is opposed to humility ought to be shunned in religion, as dishonourable acts, or acts against fair fame, are shunned in the world. All works which are not done in humility ought to be viewed with horror, just as a king would be horrified at seeing his son dressed in the garments of a swine-herd. Such also ought to be the humility of superiors, but I have first given an example of those who in their reproofs, exhortations, or other exercises of authority are not required to do acts of humility. Each of these spouses of Christ ought to be in such a state that superiors may transplant the sweet and precious fruits, now on to the mountain, now into the valley, and continuing to plant also those which are less precious, sometimes to one place, sometimes to another. These spouses of Christ ought to be in the building of spiritual perfection, like the stones which were built into the temple of Solomon, where the sound of the hammer was never heard. All those who open their mouths whilst they are being fitted to be built in, are to be taken to

the fountain and there given to drink, partly by acts of severity, and partly by acts of love, so that they cannot open their mouths, but are as if intoxicated or overtaken by a gentle sleep. Whoever opposes herself to this humility should have her crucified Spouse placed in her hands, and be shown that she ought to imitate Him. Never up to the hour of death let any relax in the study of humility. Let none who have the care of souls, ever feel secure and neglect to practise this virtue, so long as life animates flesh and bones, for this is a ladder of so many steps that there is no climbing to the top, and the same steps have to be trodden over and over again by many acts. Souls which are not humble cannot depart from self, for thousands and thousands of passions and curiosities rise up within them, and they are occupied with these. Thus as the Incarnate Word constituted the Apostles fishers of men, so has He also appointed all His spouses to the office of gaining souls. I have fed you much with humility, I now leave you that you may feed upon poverty."

CHAPTER VII.

OBEDIENCE AND POVERTY.

Humility may be called the mother of obedience and poverty. As Ignatius was dilgent in teaching and exacting obedience, so he was a

great example of it. When he was serving in the kitchen he was as obedient to a sign from the cook, as others could be to a command from the general. He yielded himself up without reserve to the orders of his physicians. Having observed the lenten fast with a willing spirit but a weak body up to the Wednesday in Holy Week, he was attacked by a fever, and the physician Alessandro Petronius, knowing that this was caused by his extreme weakness, desired him to take a little chicken in the evening. But as Petronius had great suspicions that Ignatius would not consent to this during Holy Week, and wishing to know it, he asked him the next morning if he had done as he had prescribed. Ignatius said that he had, and Petronius rejoined, "I have known many who have fallen ill at this season after observing the fast, who could with difficulty be induced after great trouble to touch flesh, but you have yielded to a single word. To tell you the truth, this astonishes me greatly." Ignatius bending his head, replied, "But I must obey." Petronius often told this anecdote in his praise, and what is more, St. Francis of Sales relates it as a rare example of virtue in one of his letters to St. Jane Frances de Chantal. The following anecdote will be thought by some still more striking. The saint was very ill with violent pains in the stomach, which a young physician attributed to extreme cold, whereas they were caused by great heat of the liver. He immediately caused all the doors and windows to be

closed, so that although it was in the dog-days, not a breath of air could find its way into the room, and had him covered with clothing, he also prescribed hot medicines and spirituous wines. The saint knew that the physician was ignorant, and experienced the bad effects of his treatment. The pains increased in violence, the thirst was more burning, and his wrappings were bathed in perspiration; many times he fainted, but being inspired by God to give a striking example for establishing the virtue of obedince in the new order, he would not deviate in the least from the orders of the doctor; he suffered, and was silent. So did his illness increase, that, seeing his end approaching, he committed the government to some of the other fathers, and excluded from his chamber all except the infirmarian, that he might be alone with God. But God opened the eyes of the other fathers to see the error of this treatment, and they sent for Petronius who was a man of great skill. When Petronius saw Ignatius and heard how he had been treated, he uttered exclamations of indignation; he commanded the wrappings to be removed, the room ventilated, and cooling drinks to be frequently administered. When the liver was cooled by these means the pains left him, and he shortly recovered. From this anecdote we may judge what was his obedience to the Pope. After making his vow to go whithersoever the Vicar of Christ should send him on God's service, he was so bound to his will that his wishes never inclined

to one side rather than another. Thus when he heard Lainez say, that since he could not go to the Holy Land he felt a wish to go and carry the light to the dark nations of India, he said, "And if I felt any such desire rising in my mind I would root it out;" and when Lainez seemed to think this strange, he added, "Are we not bound by our vow to go to whatever countries the Pope may appoint? After that I am equally disposed to go to all countries, and have no preference for the east or the west; so that if I felt my mind drawn towards any particular place as you do, I would force it in another direction till the balance was even." When he was old and broken in health, he used often to say that he was ready at a sign from the Pope to take his staff and go on foot into Spain, or to embark on the first vessel he might find at Ostia, without either sails, or oars, or rigging, or provisions, and so cross the sea; and this he would do not only quietly, but with joy. A nobleman who heard him say this, said in astonishment, "But where would be the prudence of this?" "Prudence, my Lord," he answered, "is a virtue for those who command, not for those who obey."

To the virtue of poverty the saint bore a most tender devotion, because it had been Christ's constant companion from His birth to His death. Let the reader refer to the past history for ample proof of this. When the society was founded he conformed himself in all things to the end of its institution. No one in the house was poorer than the general. The Scriptures, the Missal, and

the book of the Imitation of Christ formed his whole library. The furniture of his room, (as Bartoli says,) was no other than what was provided by the Sunamitess for the chamber of the prophet Eliseus, a little bed, a table, a chair, and a candlestick, and both chair and table were of wood and without covering. He used not to wear new clothes, but they were old and clean. His table, although he often had to entertain strangers who came to Rome, or some of the original fathers of the society, only sufficed for necessity; so that Niccolò Bobadiglia, a great invalid, as he was once taking his portion of coarse, ill-cooked food, said with a smile, "A little poison does no harm." He one day imposed a penance on the minister and dispenser of the house for only putting a bunch of grapes on the table before him. This love of poverty was an additional motive, besides his meekness and charity, why he never entered into any disputes about temporal affairs, and he could not endure that it should be done by others in the society. For this reason when the rectors of two colleges went on disputing about some interest of their respective colleges, he adopted the ingenious method of changing them, and making them rectors of each other's colleges. Margaret of Austria, daughter of Charles V., who had confessed to him for many years, used from time to time to send him offerings of two or three hundred scudi; he understood very well that he was to do what he pleased with this money, and apply it to his domestic necessities, still he would

not do so, but devoted it to various pious uses, and kept a strict account of it. Not only did he make this use of the offerings of others, but his charity often induced him to give up his own, even when his wants were most pressing. A very poor gentleman had been to ask an alms of a rich cardinal, by whom he was referred to Ignatius. The saint collected all the money he had in the house and gave it him all, saying, "I am sorry, Sir, that I am not a rich man, as the cardinal supposes, so that I might assist you more."

He used to call poverty the solid wall of religion, and took every means to preserve it in the society. He also called poverty our mother, and he considered it a foul stain on the reputation of a religious to be fond of money. He would suffer none, however noble by birth or delicately nurtured, to keep any private possession. He said that he considered a man to be really poor in spirit who had no more affection to the things he made use of, than a statue would have for its clothing. Having received a request from Portugal that he would lend his assistance in having some church rents applied to a college, he considered that he ought to remit this request to the king's agent, "For," said he, "our business is with things eternal and divine, not with earthly and temporal affairs." He would never consent to any arrangement which was contrary to the spirit of the institute, even if the arrangement was not to be made by us. When Pietro Ortiz, a great friend of the saint's,

offered a rich benefice for the support of our college at Alcalà, which was in the greatest want, provided that one of the professed should become the parish priest by a privilege of the Apostolic See, he would not consent that the Pope should be applied to, and after kindly thanking Ortiz, he told him that it would not become the professed to seek after riches, but that they must observe their vow of poverty faithfully. Among the various instructions with which he furnished Salmerone and Broet when they were sent by the Pope as his nuncios to Ireland, this was one: That with respect to money, they were not even to touch those sums which they were entitled to take for granting dispensations, but that whatever money they received, and whatever might be the amount, they should distribute it all to the poor by the hand of others, so that if need were they might be able to say that they had not touched a single farthing.

He would not allow the houses of the professed to have any fixed rent, even for the service of the Church, so that they might depend for support on God alone, and the colleges were not allowed to give them any assistance, even in the form of alms. On this account when the college at Palermo sent a large present of wax to the house of the professed at Rome, he handed it over to the Roman College. For the same reason he would not, except very seldom, and for some solid reason, that any member of the professed house should eat either at the Roman or the German college, so that they might be able to

swear that no assistance came from the colleges to the house of the professed.

Why then did he make this statute that these houses which are founded entirely for the good of souls, should be supported by so uncertain a means as alms, whilst on the contrary he arranged that the colleges where novices are prepared and instruction is given in the nature of the Institute and in letters, should have established incomes? It is this: the colleges were so supported in order that our students might not be interrupted in their studies by want of means, for the saint considered that the sound doctrine of the society was a more necessary weapon of their spiritual warfare even than poverty. Moreover, since neither the novices or the students are immediately occupied in doing good to others, he considered it was well not to burden the people with their support. For, says a learned doctor, those orders who are bound by their institute to lead a contemplative life, and who are intent on their own sanctification, and do not labour externally for the good of their neighbours, hold fixed and certain possessions. The professed and the assistant brothers whose probations were terminated, were so incapacitated from succeeding to any inheritance, that not even the society could receive it in their name. None who lived under obedience to the society could receive a recompense, even though it were called an alms; whether it were for masses, sermons, confessions, or any other ministration which the members of the

society could discharge according to the rule of their institute. He commanded that all should be prepared to go begging from door to door, when necessity or obedience demanded it. Those who demanded admission into the society, were to be told that their food, clothing, and beds, would be poor, and that they were certainly to expect the worst in the house. He commanded that all the professed should bind themselves by vow never to consent to the alteration of anything appointed in the Constitution with regard to poverty, except that in case of any new necessity being shown, it might be made more stringent.

How strictly the rule of poverty was observed in the society during the life-time of Ignatius may be seen in a letter from Olivier Manareo, in answer to the inquiries of Leonardo Lessio: "It was a rule of our holy father's, that no one should hang up or take down any image in his room, or nail it up in another place, without first obtaining leave from the superior; instead of which, it is now ordered by the twenty-sixth rule of the summary, that no one shall dispose of, or make use of anything, in the house without permission from the superior, and it appears that the meaning of this rule is to be judged of by the old one." Lessio had also been asked what he thought of those who took for their own use apples, pears, or other fruit from the garden or dispensary, and to this he replied, "The holy father had such a hatred of this fault, that he gave particular directions, that we were to accuse

ourselves of it before other things in the confessional; and this custom has been handed down and still continues with us. In the time of St. Ignatius if any one had taken any fruit, or only picked it from the ground when it had fallen, he was not forgiven without undergoing a public discipline, and if only a flower was gathered, it was looked upon much in the same way. Superiors who disregard these trifling things are in fault, for these things prepare the way for great dangers and abuses, by which if the society be not ruined, it will be greatly injured and troubled."

CHAPTER VIII.

HIS CHASTITY AND MODESTY.

The chastity of St. Ignatius was of a heavenly nature, first, because it was a gift from the Mother of God; and secondly, because in virtue of this gift, his conversation upon earth, if not spotless, was not troubled by any perverse thoughts and movements. As this wonderful purity was communicated to him by the aspect of Mary, so did his aspect inspire others with purity. Witnesses of high character have deposed upon oath, as may be seen in the process, that they have been delivered from the presence of foul imaginations by casting their eyes upon him. He desired that this virtue should shine

forth in the society without spot or wrinkle, and that each of us should look to the example of the angels' purity, and endeavour to imitate them. If the splendour of this virtue was tarnished by a single spot, he visited it with the severest chastisement. An infirmarian who was most unimpeachable in his life, and who discharged the duties of his office with distinguished patience and charity, once in jest transgressed the bounds of decorum and modesty, and immediately he heard of it, St. Ignatius dismissed him from the society. All the fathers in the house interceded for him and bore testimony to the innocence of his life. Still he turned him out of the house without his habit, and sent him to beg his way a distance of twelve hundred miles on foot. He made a law that none should visit any woman without taking a companion as witness. This law was once transgressed by an aged and good priest. The saint, though he knew that there was nothing to suspect, nevertheless, assembled together eight of the fathers, and bid the old man give himself the discipline whilst each of them recited a Psalm, the first of which was the Miserere. He forbid that the books of any author, however celebrated as a poet or classical writer, should be read in our schools, if they had any stain of impurity, and he especially named Terance, unless the book was thoroughly purged. Father Andrea Frusio acted on this suggestion, and removed all that was offensive to modesty, substituting conjugal for profane love. Still the saint was

not satisfied, considering that such subjects would in some way or other be injurious to the delicate and tender minds of youths. Having received these lessons from their holy founder, the society will ever be more careful of the morals of those it has the charge of, than of their classical attainments.

As exterior modesty is the fence which protects the fair flower of chastity, the saint took care to protect his order with it, and laid down special rules on the subject, which was never before done by any other founder of a religious order. He had these rules greatly at heart, and complaining to Pietro Ribadeneira of the minister, who had neglected to have them immediately published and put in practice, he said, "I wrote the rules with great thought and study, but the ministers do not exert any corresponding care, as if they had cost me nothing. But I tell you that these rules have cost me much labour, and that I have made prayer about them more than seven times, and shed many tears." He commanded James Lainez to promulgate their practice in the professed house at Rome, with a public discourse, and at this discourse a notable occurrence took place. The saint had ordered that all should be present at this discourse, including those of the original ten fathers who were in Rome, and who were generally exempted. Whilst all were listening to Lainez, a sudden crash took place which shook the whole house; when the discourse was finished they went out to ascertain the cause, and it was

found that a roof in the garden had fallen in, beneath which at this particular hour, (after supper,) the original fathers and other elder members of the society used to assemble in that hot season, for it was the month of August, and converse. All these would undoubtedly have been crushed under the ruins, if the saint had not commanded all to be present at the lecture without a single exception. When the saint saw the ruin, he gave thanks to God for delivering them from such a peril, and turning to Pietro Ribadeneira, he said, "It seems as if our Lord desired to show that these rules are not displeasing to Him." He thought it unbecoming in a religious to touch another, except to embrace in token of charity when they went or returned from a distant journey. Having heard that an old father had caressed Jacopo Croci, who was then a boy of eleven years old, by patting him on the head and smoothing his air, he expressly forbid such an act, that it might not be an example to others. I will here give an anecdote of Ignatius connected with this same boy. The schoolmaster used to bring him to the saint upon feast days that he might kiss his hand; but one day the boy appeared before him excessively dressed, with a purple band at the edge of his collar. The saint passed on pretending not to see him, and asked the priest where he was. Jacopino, who quickly perceived the reason of this, came back again dressed more simply; upon which Ignatius with a grave smile held out his hand for him to kiss as at other

times. He used to observe the gait and deportment of his subjects, and when there was anything unbecoming, it was severely punished.

One day he met one who was going out of the Roman College carrying his cloak folded up across his shoulder; he commanded him to return to his room and there put on his cloak, according to the rule which forbids any to go out in public except in decent attire. Hence it happened that wherever any of the society were seen, they were recognised by the modesty of their gait. Some evil-minded persons took this for hypocrisy, and reported it to Ignatius, who answered, "God grant that such hypocrisy may ever increase amongst us;" and, as Bartoli adds, he then turned to Salmerone and Bobadiglia, who were present at the time, and said, "For myself I do not see any hypocrites in the society except those two;" meaning to say by this jest that they were men of greater virtue than they appeared. But the example of the holy father himself was more efficient than any rules for regulating our deportment. Giovanni Antonio Viperani, in his testimony upon oath, calls his a divine modesty. He never looked upon any women, though many came to him for spiritual aid. There was a marvellous vivacity in his eyes. A devil who possessed the body of an Italian soldier at Padua, (a man who had probably never seen or heard of Ignatius,) described him in the presence of Lainez in these words: "He is a Spaniard, rather short in stature, wounded in one leg, and with very sparkling eyes." Still he gen-

erally had his eyes cast down, as if they had no life in them. When he went out he covered himself up in his cloak, so that not even a finger of his hand was visible, except when he raised his hand to his head to salute any one. In eating and in dress he liked cleanliness and simplicity. In the summary of the process of his canonization, it is said that such was his external composure that he never moved a hand, or an eye, or any part of his body without a just occasion. Luigi Gonzales says in his journal that by his manner in speaking and in eating, many derived the best rules for themselves.

On the subject of the maceration of the flesh, which is another guardian of chastity, much has already been said in narrating the saint's life at Manresa. After he became the head of the society he adopted a different rule in this respect, as an example to his children, whom he did not wish to overburden with excessive penances, which are not compatible with the labour of study, or of those other good works in which they are bound to exercise themselves for the greater glory of God. When he was old and general of the society, Maffei writes of him, "He ate and drank so little, that he might be thought to have lost the sense of taste. Sometimes he ate a few chesnuts, which he had been accustomed to as a boy, from the habits of his own country. His countenance never expressed pleasure in eating, however long he had been fasting. He never ate meats, sauces, or pastry which were at all out of the ordinary way. He never complained

of any food, although by the neglect of the servants it were ill-cooked, or distasteful to the palate, or if the wine was acid. This will not appear a small thing to a man of sound mind, who looks to the saint's age and history, and his weak health, which required so much, and his having it in his power as general to be served as he would. And yet these are in truth trifles if compared to his other excellent virtues and his austerity to his own body, still I have not omitted them, because they are useful as examples.

CHAPTER IX.

HIS POWER OVER HIS OWN AFFECTIONS.

The Cardinal del Monte, in showing the saint's virtues in secret consistory before Gregory XV. with a view to his canonization, says that Ignatius had a perfect mastery over all the movements of his passions. In truth, it is the concordant testimony of all who knew him, that it was impossible to judge from his actions that his affections were directed by ought else than right reason. A small proof of this, but one which ought not to be passed over, is this, that although he was very fond of music, he would never solace himself in his infirmities by any sacred song; and he did not institute the custom of chanting in choir, which is the holy custom of other orders, because he thought it accorded better with the

end of the institution and the good of souls not to have this custom. James Lainez and Andrea Frusio, both of them intimate with the saint, used to say that all his affections seemed to be subservient to grace, not through external force, but by natural inclination. His natural disposition was very choleric, but by long self-restraint he was so changed that the physicians more than once judged that he was of a phlegmatic temperament. Michele Torres and Christoforo Madrid were so struck with this, and formed so high an estimate of his sanctity from observing it, that they became his spiritual scholars and sons.

It seemed as if nothing took him by surprise, and that whatever came was the same to him, so that in treating with him it was not necessary to watch for opportunities or modes of approaching him. One of the fathers, observing that he came back one day from an audience with the Pope, for which he had had to wait a long time, extremely fatigued, put off speaking to him on a certain affair till the following day, upon which the saint, to exercise him in virtue, for the fault was not grave in itself, gave him so sharp a reproof, that he himself tells us that he did not dare to look him in the face or come into his presence for more than a week. From the constant tranquillity of his mind arose that serenity of countenance, which made us call his face a face for Paradise; and Gasparo di Guiroga, Archbishop of Toledo, who conversed with him some time at Rome, said that he could never be satisfied with gazing on it.

The following examples of his composure under great and unforeseen accidents are worthy of record. One of the brothers was sowing a bandage round his throat to heal a swelling, when he accidentally ran the needle through his ear and sowed it to the bandage. The saint, as if it had happened to some body else rather than to himself, without any mark of pain or disturbance, merely said, "Look, my brother, what you have done." Once he was standing in the vineyard of the college near St. Balbina, looking at a building which was in course of erection, when his foot slipped on some stairs, and he fell down headlong against a wall opposite with such violence that his companion Diego di Guzman thought he was dead, and his salvation seemed to him miraculous, for at the very moment of the blow he stopped as if an angel's hand had sustained him. This great peril did not in the least disturb or excite him, nor did his countenance change: he did not so much as turn to look from where he had fallen, but proceeded calmly with his business as if nothing had occurred. Pietro Codacio, the steward, had borrowed money for the repair of the house, and as he delayed the payment, the officers of justice came to seize the furniture. The saint was in the house of a devout person, in company with some other gentlemen, conversing on divine things, when one of the fathers in great trouble came and whispered in his ear and informed him of what had happened. Ignatius only answered him, "Very well," and then continued the conversation for another hour. When he

was on the point of taking leave, he said, "Do you know, gentlemen, what news I have just received?" "What news?" they said; and then he told them the story with a smile as if it did not concern him. His friends were greatly troubled, and made offers of assistance, but he with the same calmness told them not to vex themselves, for if they took away the beds they could sleep upon the floor, which was a very fit couch for poor men like them. "I shall only make them one request," he said, "and that is, for some writings of mine, and if they demand those, let them take them in God's name." But matters did not proceed to this length, for Girolamo Astalli, a great friend of the saint's, became security for the debt, and the next day Dr. Girolamo Arzé, who had heard nothing of the occurrence, gave an alms of two hundred scudi to Codacio, with which the debt was paid. In the year 1555, when the war broke out between Rome and Naples, Pope Paul IV. at the instigation of some unknown person sent the governor and other officers to make a search in our house for arms. The saint received them with the greatest serenity, and told his secretary to conduct the governor and all who were with him to every part of the premises, and every receptacle they wished to examine. When this had been done and the futility of the search been declared, the saint accompanied the governor and his officials to the door, as if it had been a visit of politeness. So fully was that passage in the Proverbs fulfilled in him, "The just man shall not be griev-

ed, whatever befalleth him," that even the extermination of the society would not have robbed him of his peace of mind. During one of his illnesses, the doctors told him that he ought not to apply his mind to anything which disturbed him. This set him thinking of all the greatest misfortunes which could happen to him, and he could discern none which could disturb his heart except if by any chance the society were to come to nothing. "But certainly," he said as he related this, "if this happened without any fault of mine, after recollecting myself in God for less than a quarter of an hour, I should return to my former tranquillity even if the society were seen by me to be dissolved like salt in the water." And yet this society was his great work, the fruit of infinite care and labours, which had done great service to the Church of God, and promised still greater utility. That Ignatius was not deceived in this expectation was partly proved when he was informed that Cardinal Giovan Pietro Carafa was elected Pope. At this news he was somewhat amazed, (and this was the only occasion when his face was seen to express any feeling of alarm,) and he withdrew into himself, as if he was considering some matter deeply. Then without a word he went out for a brief space, and then returned with his customary cheerfulness, saying that the society would find him a benevolent Pope, but that their patience would be tried, and so the event proved.

Thus were the affections of the saint in subjection to his reason, and as a consequence of this

mastery, his tongue was also obedient. No word of contempt or violence ever fell from his lips. His manner of speaking was very plain, and he avoided all superlatives. When he narrated anything, or wished to persuade, he gave a simple and natural account of the matter, together with its circumstances, without alluding to any consequences, or making any commentary, which he left to be done by his hearer. By this simplicity of manner, although he appeared to be without any bias to one side more than another, his words were still gifted with a wonderful power of influencing men as he desired, so that it was commonly said that he compassed in a very little what cost others a great deal.

He thought much of what he ought to say, and much also of what he ought to leave unsaid. Luigi Gonzales remarked, that when he happened to narrate a circumstance which he had told him before many years back, he told it in the same method and in the same words, which is a great proof of his thoughtful attention and of his sincerity. If he made a promise, he first of all cautiously weighed the possibility and consequences of its fulfilment, and once when it happened that he had promised a gentleman his assistance in an affair which it was not becoming him to appear in, he was greatly grieved, and said to Pietro Ribadeneira, who was present, "I do not remember such a thing for the last eleven or twelve years, having made a promise which I had afterwards to repent of." He was very cautious in praising, and still more in blaming

any one. Slander he neither uttered himself or would listen to from another. He never spoke of the faults of others, however notorious, and wished others to do the same. If such faults were mentioned in his presence, he used to justify the intention, if not the work. And if even this was manifestly impossible, he took refuge in the text of Scripture, saying, "Judge not before the time, and God seeth the heart." If he considered that the deed ought not to pass without reproof, he used to say, "Truly I would not have done so." So deeply were the words of Jesus Christ always present to his mind, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." He never revealed to others the faults of his own subjects, except to those who had power to amend them, and in doing so he used the greatest care, and if it was sufficient to reveal it to one, he would not do it to two; and once when he had spoken to three fathers of a certain brother's fault, and reflected afterwards that two would have been sufficient, he immediately went to confess the fault with great contrition, though it was not a matter which injured the character of the offender. In conversation he listened and spoke little, never interrupting the speaker. He never passed from one subject to another without showing some cause; and if any of his subjects committed this fault, he was silent and looked on. Those who have been long in the habit of hearing him have said that his words seemed like laws, they were so justly weighed and exact, and neither

more nor less than the occasion demanded. Hence we may judge how great was the thoughtfulness and method of his writings. Not a syllable was put on paper without calculation, and he used to read over attentively and carefully correct the letters written in his name by his secretary. He examined for full three hours a brief statement of our affairs which Martino Olave had written to the doctors of the Sorbonne. Luigi Gonzales has thus briefly noticed these peculiarities of the saint: "To look at Ignatius and hear him speak was like reading a lesson in the Imitation of Christ, which was then attributed to Gerson. Whoever has made use of this book and knows the spirit of it, must be aware of its high maxims of perfection, especially on the subject of self-denial. This book came into the saint's possession at Manresa, and never afterwards left his hands. He regularly read a chapter every day, and meditated upon it, and besides this many times in the day wherever he met with it, he read a little, and always found something adapted to his wants. This book was one of the most precious tokens of affection and remembrance that he gave to others, and when he went to Monte Casino to give the Spiritual Exercises to Pietro Ortiz, he took with him one of these books for each of the monks.

He was always employed in gaining the mastery over his own passions, and there was nothing which he used oftener to recommend to others. Conquer your ownselves, was the usual topic of his public discourses and private exhortations.

Francis Xavier, who had so well learned the lesson himself, used to repeat it daily to his brethren in India. And when they inquired why he always told them the same thing, he answered, "Because I have learnt it from our good Father Ignatius;" and he might have added, with the apostle St. John, "If you do this, it is enough." Though Ignatius set a high value upon prayer, he did not measure the perfection of any man by this standard, but by his victory over his own appetites. Once when he heard Luigi Gonzales say in praise of a great servant of God, "He is a great man of prayer," the saint answered, "He is a man of great mortification;" and to Natale, who was always urging him to extend the time allotted to prayer in the society, he said, "Much prayer is necessary to obtain the mastery over the passions, but when men have attained this, a quarter of an hour spent in prayer is sufficient to unite them closely to God, whereas, an unmortified man would not obtain it in two hours." He often said that he feared lest the society should be deceived in the way of perfection, by making it their study to excel in prayer, rather than in mortification; he also said, that a man's chief care ought to be turned within himself, and that the renunciaton of self-will was a greater thing than the raising of the dead to life. Another saying of his was, "Let not those whose nature is impetuous and rebellious, despair of obtaining perfection, as if it was not for them. Let them take courage and try to restrain themselves, and know that in God's sight one generous

effort of theirs is of more value than many many acts which others perform without labour, being assisted by their mildness of nature. Moreover, this fierceness of nature, when it is subjected and inured to the sway of the spirit, is fitted to do great things in God's service, and it is not easily deterred by difficulties, from undertaking such works and carrying them through."

He formed a similar opinion of two assistant brothers, one of whom was exceedingly mild, rather from natural placidity than from virtue, whilst the other sometimes broke out into acts of impatience, but often restrained himself, and stifled the expressions which anger put upon his tongue. The saint gave this second the preference, and used often to say to him, "Courage, brother, conquer yourself, and you will be more rich in merits afterwards than such another whose tranquillity is more the lack of provocation than the effect of victory." Having found a brother alone in the garden during the time of general recreation, because he perceived that he was inclined to be angry, he said to him, "You are wrong in thinking thus; these enemies are to be overcome, not by flight, but by combat. Solitude does not take away impatience, but only hides it; and you will please God more highly, and gain greater merit for yourself, by mortifying this asperity of nature, be it little or great, than you would by burying yourself alone in a cavern for a whole twelvemonth without speaking to any one." He put up more with this sort of men, even though they were sometimes furious, provided

they resisted their proud humours, than with others of sweeter dispositions, even though less guilty of blame. He proceeded thus with two fathers, who both deserved to be sent back into the world for a fault they had been guilty of. When rebuked by the saint, one of them broke out into words of anger, whilst the other was angrily silent, and the saint, who well understood their dispositions, kept the first and dismissed the latter. Whenever he saw in any a great desire of perfection, before everything else he helped them to conquer themselves, and imposed on them continual mortifications. To conclude, this was the chief object of St. Ignatius in writing the book of Spiritual Exercises, which he has entitled, "Certain Spiritual Exercises for directing a man how he can overcome himself, and with a mind free from evil affections, may consider and determine on his manner of life." Now therefore, when, thanks be to God, these Exercises are in such universal use, all who apply themselves to them may understand what he shall seek from them; and that is, not simply religious entertainment, but the subjection of his perverse affections, and the reformation of bad habits.

CHAPTER X.

HIS GREATNESS OF MIND.

St. Ignatius showed his greatness of mind by his endurance of adversity, by his confidence in God and contempt of human aid, by his courage in undertaking great enterprises, and his constancy in accomplishing them. In speaking of the first of these, the Church says of him, "It is a marvellous thing to see how in all places he endured shame and calamities." Nor was it from men only that he received ill-treatment, but also from the devils. In the year 1541, they tried one night to suffocate him, as has been before narrated. Another night they beat him cruelly. Brother Giovan Paolo, the companion who served Ignatius and slept in the adjoining chamber, was roused from sleep by the sound of the blows and the groaning of Ignatius, and finding the saint sitting up on the bed panting and distressed, he asked what was the matter. Ignatius answered, "Go and sleep." Hardly had he returned to his room than the noise began again as before. He returned again to his chamber, and found him almost lifeless and breathless. Still he sent him away, and desired him not to return again. One of the saint's sayings was, "If God sends you great sufferings, it is a sign that He would have you a great saint, and if you wish God to make you

a great saint, pray that He will send you great sufferings." Another was, "All the honey which can be extracted from worldly pleasures, has not so much sweetness as the gall and vinegar of Christ; that is to say, the bitterness of sufferings undertaken for love of Christ, and in company with Him." As the apostle says, so with him also, joy did abound far more than tribulation. Pietro Ribadeneira, after speaking of his continual peace of mind and unchangeableness under all circumstances, prosperous and adverse, says that if any change was perceptible in his countenance, it was his expression of joy when any sudden tribulation rose up against him. Thus when he heard the news of the outcry raised against the order at Toledo, he said, that this event ought to be numbered among our happy events, and that this storm at Toledo, which had arisen without any fault of ours, was a certain sign of the fruit the society would reap in that city, for he had always observed that his work was more productive in proportion to the contradictions and persecutions which assailed it. On the other hand, he was fearful of prosperity. Thus he one day said to Luigi Gonzales in familiar conversation, that the good accounts of the state of the society from all quarters made him greatly fear lest the zeal of its workmen had decreased, for he had experienced the truth of what is said by the holy fathers, that constant good success ought to be held in suspicion, and that when all is prosperous, then we ought to be most afraid. One day he was

observed, contrary to all custom, with a melancholy face, because in a certain province everything went on so prosperously with the favour of the court and of the people, and he said that he greatly feared that we were not doing God much service there. Let the society, now that it is chastened and depressed more than it has ever been since it first came into existence, turn its attention to these just and magnanimous sentiments of our holy father. Let it hold on its course in the path marked out by its holy founder, and take courage, for her persecutions, like those of the Church, are under God's providence, like the knife of the vine-dresser, which will purge the vine and make it more fruitful.

In the second place, God fortified Ignatius with abundant hope, as we have shown in the past history, and as is affirmed in the bull of his canonization. Through this filial confidence in God he was free from all anxiety about obtaining the help of man. Whatever difficulties might be raised, he never hesitated to admit any man into the society whom he considered to have a vocation; not only persons in the world, but his own subjects were in admiration, and knew not on what his hopes were founded; but he well knew himself, and used to say, "Whoever would undertake a great work for the glory of God, must beware of being overwise and of taking counsel only according to the means he possesses." The effect always showed that his hopes were well-grounded. On the death of Pietro Codacio,

who had been the great support of the house in temporal affairs, we were reduced to great extremity, and men feared the worst consequences, because there was a great scarcity at that time in Rome, and because the cardinals, on whose alms much depended, were occupied in conclave in the election of a new pope after the death of Paul III. Still the saint was not cast down, and at the very moment when there was barely sufficient for the support of its present inmates, he greatly increased our numbers, and to the astonishment of everybody admitted a number of novices. But this astonishment was quickly exchanged for a still greater one, for one evening as Giovanni Croce, the steward, was returning to the house from St. John Lateran's, he met near the Colosseum a man he had never seen before, who put into his hands one hundred gold crowns and disappeared, so that his blood froze in his veins and his hair stood on end with astonishment and fear. Another day when the same brother was going out in the early morning to make purchases, he again met a man who gave him a purse full of ducats. Being full of simplicity, and fearing some delusion, for in the darkness of the morning he had not been able to distinguish the man's features, he went into the Church of the Minerva, which was close at hand, and prayed God not to suffer him to be deluded. But when he came to the house he found that all the money was of fine gold, and he made use of it for paying his debts. About the same time Giovanni Polanco was

searching for some papers he had lost in a chest of old rags, which stood in a public place without any lock, when his hands fell upon a heap of gold crowns, bright and shining as if they had been newly coined; and this aid came most opportunely for our necessities. Polanco used therefore to say, that the command of Ignatius was quite enough for him to incur any expense, and that he would confide in his word more than in a treasure, and yet the saint used often to reprove him and say, "O man of little faith, why do you limit the confidence we ought to have in God, when it costs Him nothing but to will it to supply us with a little or with abundance?" We have before given example of his confidence in the foundation of the German College, and still more strikingly when he supported about one hundred of the students in a time of war and famine, when the richest men had barely enough to support their own position in life without giving alms, and when even the cardinals had diminished their households. The person who was charged with the provision for the college wished him to send away a great number of the students, but he refused to consent to this, and was devising a plan for making a purchase on their account which would cost fifty thousand crowns; and so did God provide for the wants of the hundred students he had taken upon his hands, that whilst all others suffered from the scarcity, his subjects were kept in plenty. Luigi Gonzales said that he looked upon this as a miracle. "How a miracle?" said

the saint. "It would be a miracle if it had happened otherwise, and if God had failed to support those who trust in Him. Is it the first time you have remarked that our supplies always equal our wants? Let us think only of serving Him, and leave to Him all thought of providing for us. For myself I would take upon me, if need were, to support one thousand instead of one hundred, for one task is as easy to God as another." To another father who said that he could not understand by what rule of prudence Ignatius was guided in this affair, he said, that "the more hopeless matters were, so much the more ought we to trust in God." To Niccolò Bobadiglia, who asked him in a familiar way how he proposed to support such a number of people, the saint began showing what supplies he was in hopes of obtaining. "But," said another, "these expectations are all uncertain, and even if they were quite secure, what are they to meet such an expenditure?" "And would you not have me rely for anything upon God?" said the saint. "Do not you know the riches of a hope which is founded on Him? and that there is no opportunity for exercising this hope when nothing fails us? In the same measure that our wants increase, the supplies which God sends increase also." It used often to happen in periods of our greatest distress, that some devout person would come without having any knowledge of our wants and offer us money. One day when the bell rang for dinner there was not a crust of bread to put on the table,

when at the very moment, a sufficient quantity of food was sent for the whole house. One evening we had run short of fire-wood, wine, and bread. The following morning a pious matron sent an alms of a load of wood, and when this had been admitted into the premises the door was inadvertently left open. Soon after, when the mistake was observed, they hastened to close it, whereupon they discovered that a quantity of corn and wine had been brought in, and in spite of all inquiries they never discovered who the donor was. In the same way Ignatius in all other matters placed his trust not in men but in God. One day he went to visit the Marquis di Sarria, the Spanish ambassador at the Papal court, who unexpectedly received him coldly, and he perceived that this was caused by our not having made use of his authority and interest to support the society, upon which he said to Ribadeneira, "I will open my mind to this nobleman and tell him that God has taught me for more than thirty years, that in His service, whilst I make a proper use of human assistance, I am to ground my hopes upon God alone. If therefore he offers us his aid, we shall accept it willingly, but without at the same time diminishing aught from our entire trust in God." Another remarkable proof of this confidence was, that when it was so necessary to him, from his many infirmities, to have a number of able men at Rome, to divide with him the labour and charge of administration, yet whenever the service of God required their absence, he sent them

away without any hesitation. Sometimes it happened that he was left with the entire burden of everything on his own hands, from having sent away all those who were able to assist him. It often happened that some very important matter, which could not be determined without the aid of his judgment, required attention at a moment when he was lying ill, and so did the mind triumph over the body on these occasions, that he was always equal to the task, and recovered from his illness. So invariably did this occur that Ribadeneira tells us, that whenever he saw that the saint was very ill he used to pray God that some such occasion should demand his services, in order that he might be restored to health and strength.

I have given so many examples of the courage with which he undertook great works, that on this head I will only add a saying of his, that whosoever is much afraid of the world will never do great things for God; because it is impossible to do great acts in God's service without great persecutions and obstacles being raised by the world.

His boldness in commencing such undertakings was only equalled by his perseverance in accomplishing them. This constancy was grounded on three foundations. First, the long and diligent examination of the enterprise in hand beforehand; secondly, the many and fervent prayers he offered up, and the tears he shed in God's sight, asking for direction and counsel, by which means he often received such light that it was impossible

for his resolution to be shaken; thirdly, the prudence with which he made choice of able men to execute his undertakings. This unchangeable fixedness of purpose was remarkably shown in his continued refusal to unite his own order with any other religious society. In like manner he refused invariably to admit any member of another religious order who wished to exchange into his, however desirable he might happen to be from gifts of learning and eloquence. And if in any house such a person was inadvertently received, who had adopted any other habit only for a single day, he could not be induced by any entreaties of his friends or relations to retain him; and he acted thus in order that other orders might have no cause of complaint against us, and because he well knew that such an occurrence was a proof of inconstancy, though it might appear under the covering of zeal. On the other hand, if he had enrolled any one into the society after a due examination of his character and vocation, he retained him notwithstanding all resistance from his family or persuasive authority, and in case of need triumphantly defended his cause before the Pope himself. No pressure of poverty, however extreme, made him deviate from the rule of refusing all reward or payment for the ministrations we performed, of which the following example may be quoted. Dr. Girolamo Arzé in his old age fell grievously ill, and when Ignatius went to make him a visit of friendship, the sick man offered him two hundred gold crowns for masses for the good of his soul, and pressed it

upon him with all his endeavours. But Ignatius firmly resisted, and the more so, he said, because the experience of others had shown how much more easy it is to incur such obligations than to fulfil them, Arzé was full of admiration at this firmness and honour, and soon afterwards sent the same sum as an unconditional alms; and then the saint in his gratitude had a number of masses said for him, as he had wished. When on account of any just cause he had fixed a journey or some other work for a certain day, no difficulties of whatever sort could interfere with his punctual execution of it. He had appointed a certain day to go to Alvito, in the kingdom of Naples, when there fell a deluge of rain without ceasing. Giovanni Polanco, his companion, earnestly besought him to put off the journey. Ignatius answered, "It is now more than thirty years that I have never delayed on account of any occurrence, however strange, a matter which I had determined to perform in God's service;" and accordingly, in spite of wind or weather, he set forth. He was often obliged to ask audiences of great personages, on which occasions he submitted to all the wearisome ceremonies of courts. One day it happened that having asked an audience of a certain cardinal, he waited for a space of fourteen hours fasting without moving. The Cardinal Carpi, who well knew the character of Ignatius in this respect, used to answer, if any body wished him to persuade Ignatius to change any determination, "We should labour in vain; he has fixed his nail." Pope Julius III. advised

even great potentates not to enter into any contest with Ignatius in matters which concerned the glory of God, "for," said he, "you will assuredly be vanquished."

CHAPTER XI.

HIS PRUDENCE.

The saint's greatness of mind was accompanied by consummate prudence. However anxious he might be, he was never in a hurry, and whilst he never let opportunities slip, he patiently awaited their arrival. Since he could not compass a number of spiritual works at the same time, he applied himself to whatever he judged to be most important, preferring the public to private advantage, what was perpetual to what was short-lived, what was certain to what was of doubtful issue. When he had started some pious work, and had obtained for it the support of zealous and competent persons, he quietly withdrew from it, and commenced some other. He wished that his subjects should pursue the same method, both because it left them more free to labour in God's service, and because as these undertakings are generally conducted by congregations and confraternities which have many different heads, it is very difficult to satisfy all. Before engaging in any such work he carefully considered all the circumstances and

persons. He was exceedingly careful that nothing should find entrance into the society which could in any degree corrupt the Catholic Faith, or tarnish the good name of the society. On this account, in order that the study of Hebrew might not lead his subjects into nice and sophistical interpretations of Scripture, he commanded that the Vulgate edition, which had been constantly approved by the Church, should be retained. And this order of his was afterwards extended to the whole Church by the authority of the Council of Trent, which commanded all Catholics to defend this edition and hold it as authentic. For the same reason, before the works of Erasmus were censured by the Church, he forbade their use to any of his subjects.

He was a great enemy to novelties, and opposed them most vigorously, for he clearly saw how one innovation gives birth to another, and that they multiply in such a manner that the religious rule is altogether changed by them. Besides which, since private members do not enjoy the same light which is granted by God to the founders of religious orders, that which they may think adviseable not being in harmony with the general design of the institute and with its several parts, tends to its destruction and dissolution instead of its perfection. On one occasion he severely punished Martino Olave, Ribadeneira, and some others, for instituting a game in the vineyard of throwing an orange to each other in a circle, and making the person who let it fall say an Ave Maria on his knees. When

Girolamo Natale was over-urgent in begging the saint to prolong the time of prayer for the students, he severely rebuked him, and deprived him in great measure of his authority over the society, which he had a short time before renounced himself and committed to him. It was proposed to him that the Friday abstinence should be made a fast; he would not allow it. Andrea Galvanelli, rector of the college at Venice, used to have a spiritual conference and exhortations for an hour every day, and two hours on festivals, by which many received great good; but Ignatius desired him to return to the ordinary custom of having it only one day in the week. The superiors of the Roman College wished that as there was no supper on fast days, there should be no hour of recreation; he commanded that the old custom should not be changed. He said that the recreation was instituted not only that the health of the students should not be impaired by studying after the meal, but that they might converse together, and learn to know and love one another, and that this was a great means of promoting mutual charity. He would have no strange inventions introduced into the schools, and used to say that if he lived for three hundred and fifty years he should never cease to protest against them. He alluded to innovations, whether in theology, philosophy, or grammar, introduced by private individuals on their own responsibility, and his condemnation of them was most wise, for where one such change is profitable, a hundred are

prejudicial. He considered the banishment of novelties so important to the preservation of the society, that he excluded them by his authority even in little things as far as he possibly could, that they might not gain entrance after he was gone. He was desirous to purchase a vineyard for the sick and for the students of the Roman College, though the society was in a great state of poverty, in order that he might establish the method of making use of it. Hence arose the saying that there never was but one governor of the society, so uniform has been the administration of all.

He excelled greatly in spiritual discernment and in the direction of souls. Many who could not explain their own spiritual infirmities went to him, and with wonderful skill he examined their souls, and told them what they could not say themselves, and gave them the proper remedies; very often this remedy was a narration of some similar trial of his own, with which he sent them away healed and comforted. It was the opinion of the fathers, that God had tried His servant in so many and such various ways, that he might be so experienced and skilful a physician of the souls of others.

At Paris the saint met a poor man in ragged clothes, weak in body, and disfigured in countenance, groaning and sighing as he went. Ignatius, divinely inspired, told his companion to follow this man and do exactly as he did, and that he would be near at hand and come up to them. The poor man went into a retired spot

outside the city, and the companion of Ignatius, as he was desired, asked him who he was and what he sought. The wretched man answered that he was going to commit suicide, for he was so overburdened with misery and sorrow that death was far better than life. The other replied, "And I also have great labours and troubles, from which I can only escape by death." Whilst they were thus discoursing, Ignatius came up, and turning to his companion, as if he had no knowledge of him, he inquired who he was, and why he was so sad. His companion replied, that he was a most unhappy man, so compassed with sorrows and miseries, that death was his only refuge. Then Ignatius began to console him with kind and gentle words, and skilfully brought him to confess that he repented his foolish design, and exhorted him to lay aside the thought of death, and betake himself to the Lord his God, who is the truth and the life, and repose in Him his confidence and his hopes. The man on whose account all this had been undertaken, listened to and received all this discourse. The companion of Ignatius then turned to the poor man, and said, "And what do you think of it? For my part I shall follow this good man, for I clearly see, that however short it may be, yet death will be very bitter, and that instead of putting an end to my sufferings, it will only be the beginning of greater ones which await me in hell if I take away life with my own hands." The miserable man was overcome, partly by this example, and partly won by the loving words of

Ignatius, and he said that he thought so too, and that he also would lay aside this wicked and foolish design, and he thanked God for sending one to share his sorrows, and to deliver him from death by such opportune advice.

It was wonderful to observe what different sorts of remedies he applied to disorders which appeared to be the same, and how the effect justified his skill. This skill appeared particularly in eradicating vices which were firmly rooted, and so intimately did he examine the patient, and so various were his expedients, that he rarely failed of success. He used to order a particular examination upon this ruling vice, and that it might not be forgotten, he appointed a confidential person, who was to ask him every day before dinner, and every night before bedtime, whether he had fulfilled this task at the appointed hours. He also appointed one whose duty it was to admonish him whenever he observed him guilty of the fault, and whose admonitions he was bound to submit to. He also recommended that he should impose some punishment upon himself each time he fell into the customary fault.

Cornelio Brugelman, a Flemish priest, was strangely tormented with scruples in saying his office, and spent nearly all the day in repeating it. Ignatius cured him in the following way. He commanded him to say his office within a certain fixed time, similar in duration to the ordinary time spent on it by others, and he gave him an hour-glass to measure the time by; and

if he had not finished within the time appointed, he was to leave the rest unsaid. The good man began to read quickly that he might not exceed the limit, and thus one scruple was destroyed by a greater.

Sometimes he used to interrupt his subjects in some course of extraordinary penance, to teach them that obedience was a still higher thing, and to preserve them from the danger of pride. Thus, when a Spaniard who was an assistant brother, asked leave to fast during Lent on bread and water, the saint permitted him, for he always complied with the inclinations of all, when they were not wrong; but when Good Friday had come he commanded him to eat the food provided at the common table; thus adding to the merit of his fast that of obedience and of victory over his own will.

He placed a higher value upon an ignorant and a good man, than upon a learned man who was inferior in religious perfection. Nevertheless, on account of the greater usefulness of the latter, he was more careful in attending to his health. If any person of weak health offered himself as a member of the society, he paid little regard to this, provided he had talents and virtues; for he used to say that such subjects are of more avail when they are half dead, than others when they are in robust strength.

He desired that the good might have health and strength, and the evil weakness and sickness, that the former might labour valiantly in God's service, and that the latter might learn humility

and leave off from evil, as the Psalmist says, "Break thou the arm of the sinner."

He rebuked a father who had talked to a novice of raptures and ecstasies, and told stories of singular states of the spirit, for he considered that the tender minds of novices ought to be impressed with lessons of solid virtue which became their institute, and they ought not to be taught to desire things which may lead incautious souls into danger and delusion.

In the year 1553, Father Reginaldo, a pious and learned Dominican, who was very friendly to our society, called upon Ignatius and told him of a nun belonging to their order, in a convent near Bologna, which he had the charge of, who had spiritual raptures, and who had no sensation in her flesh even if she was pricked or burned, and could only be brought to herself when she was commanded by the superior or by some one in her name. He also told him that sometimes open wounds appeared in her hands, and feet, and side, and blood flowed from her head as if from a crown of thorns, &c., and that all this he had seen with his own eyes, and touched with his own hands. Finally, he asked Ignatius, who volunteered no remark, what he thought of this. The saint briefly replied, "Of all which your Reverence has told me, her readiness to obey appears to me the least suspicious." When the monk was gone, Pietro Ribadeneira, who happened to be present, begged that he would explain to him more fully what he thought of the story. The saint answered, "God operates chief-

ly on the soul, sanctifying it and filling it with His gifts, so that sometimes they run over even to the body, but this happens very rarely, and only to souls that are very dear to Him. The devil, on the contrary, who cannot work in the soul, makes use of a fictitious appearance of sanctity, with the view of deluding the simple and lifting them up in pride;" and then he confirmed what he had said by examples. The event proved the wisdom of the saint, for these rare marks of sanctity were discovered to be all diabolical fraud and delusion. In like manner in the year 1541, Father Martin Santa Croce, who was then a novice, began speaking to him of Maddelena of the Cross, telling many strange things which she had said, and adding that he had conversed with her and knew her to be the most wise and holy woman in existence, &c. The saint rebuked him severely, saying that no member of the society ought to speak of her in such a way, or draw any conclusions as to her sanctity from such grounds. Not many years afterwards this woman, who was so renowned for her revelations and other appearances of extraordinary holiness throughout Spain, was convicted as a sorceress who had familiar intercourse with the devil, and condemned by the holy Inquisition. His spiritual wisdom may be better judged of by the following sayings of the saint:

"There are very few who understand what God would have them do, till after they have opposed themselves to His designs.

"Whoever possesses God wants for nothing,

even whilst he possesses nothing, because God is in Himself every good thing, and with Him come all good things. Thus, in a letter to Pietro Contarini, he says, 'Up to the present moment, thanks be to God, we are very well off, and each day we experience the truth of those words, Having nothing and yet possessing all things, I mean all those things which our Lord Christ promises to add to those who seek His kingdom. If all things are promised to those who seek first the kingdom of God, how is it possible that men who seek after nothing else can be in want of anything?'

"Whoever desires to know what the will of God is with respect to his state of life or any other affair, ought first of all to strip himself of all self-will, and as far as he can of all particular inclination, putting himself entirely into God's hands, equally ready to embrace any state of life, and yield to any demand. Then without expecting an angel to be sent as ambassador to him from heaven, let him put before himself the end for which God has created him, and weighing well the consequences involved in either course, let him make his deliberation. If he still doubt, let him think with himself, what he would desire to have done, and which course to have selected, when he shall be at the point of death, and presented before his Divine Judge.

"Among virtues and virtuous actions, the highest are not always the best for every man, but those which are best adapted to his circumstances. If therefore a man be moved to penitential

sorrow by the practice of meditation, let him continue in that attitude of mind and not pass on to anything higher, as to rejoice in the divine perfection or the like; for though one act may be more noble, the other is more useful to him, and the one by means of which God communicates to him more abundant grace.

"Among the many advantages of frequent communion, one distinguished is, that it preserves a man from mortal sin, or if he does so fall, overcome by frailty, he quickly recovers himself. If therefore we have no sensible devotion we must not on that account discontinue it, for this would be like leaving off bread because there is no honey on it."

"The devil acts like a wise general. When he approaches the soul he looks out carefully for the weakest part, and there makes his attack; assisted for the most part by our particular nature or dominant passion, he endeavours to push a person into the extreme to which he is the nearest. Thus if a man be of a free conscience, he tries to stretch it still wider; if he be scrupulous, he tries to confine him still more narrowly, so that the first may be led on from little faults to great ones, and the other be tormented with scruples and led on to vexation and even despair.

"He assails men especially during the night, and at the hour of rising, filling the mind with foul imaginations before it can arm itself with holy thoughts.

"Sometimes when a man is near his death, he commits certain unbecoming actions which

appear to be unreasonable, and though such acts are often attributed to some natural movement, or to the force of the disorder under whose power he lies, they proceed in reality from a vehement temptation of the devil.

"As a lover who wishes to seduce some young woman, is exceedingly cautious in concealing his design; so does the devil act in seducing men's souls." For this reason the saint used to recommend those who were persecuted by the tempter, to reveal these evil suggestions to some prudent man, who might give salutary and encouraging advice.

"Sometimes the devil cunningly takes away from us any fear of falling, in order that we may fall more easily, and some he burdens with excessive terrors, that being hopeless of victory they may give up the combat. Prudence therefore is necessary, as well as courage, in contending with our enemy; for he is like a woman, who is very bold when the man she is disputing with is timid, but equally submissive if he be courageous.

"When he despairs of inducing religious to return to the world, he tries to make them change their institute, and so lead them away from the order which is the best for them. He puts before solitaries the exalted nature of an apostolic vocation, and the sweets of solitude before those who are called to labour for the good of souls. So again in particular undertakings, that he may entice them away from the good which they are doing he fills them

with desires of some greater good, intending when they get tired of it, to dissuade them from perseverance in it by some fresh delusion. God repays us for struggles against self, with superabundant consolations, and strengthens us the most where we used to be most fiercely tempted.

"It often happens that there is more danger in despising little sins than great ones.

"He who desires to help souls must make himself pleasing not only to God, but to men, for God's sake. For as we are not in God's sight only, but as the Apostle speaks, a spectacle to men and to angels, and to all the world, so we must be careful to do what is right not only in the sight of God, but also in the judgment of men, endeavouring in the first place to please God, 'from whose face,' as the Psalmist speaks, 'sound judgment proceeds;' and secondly, to please men, taking from them all occasion of reviling our ministry. The fervour of our zeal for God's glory must be tempered by charity towards our neighbour. We must sometimes leave God in our ownselves, to find Him again in our neighbour, according to the saying of the Lord, 'I will have mercy and not sacrifice.' On his account, therefore, many things are to be done, and many things left undone, if they be not sinful. If I had looked to God alone, I should have ordered many things in the society which I have abstained from ordering, because for the glory of God I have had regard to the good of men.

"He who would kindle divine charity in the

heart of another man must be himself inflamed thereby. The mind must be emptied of all vicious affections, that it may be filled with heavenly graces, which we may then communicate to others. A man who perceives himself to be of a choleric disposition, ought to keep a strict watch over himself, and foresee and prepare against occasions of anger, especially when he has to treat with men of a similar disposition, else he will occasion quarrels instead of reconciling men to God. The same vigilance, forethought, and preparation are useful against all other vices. A missionary ought to consider that he is called by his profession to converse not with the holy but rather with the wicked; as the Apostle speaks, he is in the midst of a perverse nation; he ought, therefore, to provide against all occurrences, so that the wicked lives of the children of this world may not offend or disturb him, or their deceits and follies deprive him either of the simplicity of the dove or the wisdom of the serpent.

"We should make use of the same arts for gaining souls which the devil does for destroying them. First of all he searches out sagaciously what are the natural dispositions and inclinations of each, and then puts before each the seductive bait which he delights in; offering wealth to the miser, honour to the ambitious, luxuries to the effeminate, and things which have the semblance of piety to the devout. Moreover he proceeds quietly and gradually, being content to have little at first, and looking to have the

whole bye and bye. In like manner we ought in all things honest to follow the natural dispositions of men, and conceal many things till their minds are subdued to Christ; moreover we ought to attack them by the way which their own inclinations open to us.

"The minister of Christ ought, like the Apostle, to be all things to all men, to gain all to Christ, and for love of Christ he ought to live to his brethren, and not to himself. He should accommodate himself to their affairs, and not their affairs to him, for they will never succeed who look to their own convenience instead of watching for the opportunities which are offered to them.

"Great caution is necessary in talking, especially when any quarrel has to be made up, lest a single imprudent word escape the lips. We ought to consider that what we say will come to the ears of many, that what we do in secret will be published in the market-place. So that every syllable should be weighed in the balance of Christian prudence.

"We should be more ready to act than to promise, and as far as may be, fulfil to-day the engagements we made yesterday.

"If any request be made to us which we cannot grant, we ought not to manifest any disturbance, but refuse, if need be, in so kind a manner that the applicant may, if possible, be as well disposed towards us when he departs, as when he came."

Though he was so tender-hearted to the poor,

he would not permit any apostate, or one who had forsaken a religious life, to be relieved by a farthing; for he considered that it is a foolish pity to favour their perversity, when by abandoning them to poverty their eyes may be opened by the smart of misery. He laboured much, and encouraged his brethren to labour, to bring back these deserters to the standard of Christ.

He condemned all familiarity even with women of piety, the more so if their age or natural qualities rendered their conversation dangerous; for such conversation either kindles a fire in the breast of a man, or else causes a smoke which tarnishes his good name. "It is not becoming in a preacher of the gospel to be desirous of making discourses from the pulpit. And whoever instructs the people in Christian doctrine, ought to consider well and write down his thoughts, and say nothing rash, new, or questionable. The object of preaching is amendment of life, not the pleasure of the audience. Natural gifts ought to be animated by an inward spirit, that they may be profitable to others." Thus in the tenth part of the Constitutions he writes, "Those means which join the instrument to God, and are disposed, influenced, and worked directly by His hand, are more efficacious for preserving and increasing the society, and accomplishing the end which it proposes to itself, namely, the assisting souls to attain the great end for which they were created, than are those other human means. These efficacious means are goodness

and virtue, especially charity, and a pure intention in God's service, a sincere zeal for souls, and for the glory of God our Creator and Recompenser."

"Victory is gained more by concession than opposition." Thus when any bishop showed aversion to us, he used in part at least to forbid our using the privileges granted us by the Apostolic See, so as to avoid all bad report; for, said he, "As in the affair of our own salvation one secure and certain step is worth a thousand uncertain ones, so in the salvation of others we ought to prefer a little accompanied by edification and peace, to what is greater, if it give occasion for disturbance and scandal. We ought not to abandon the good work we have in hand for the sake of something greater, else we shall lose the first and not gain the second." Accordingly when he received many offers to found colleges in Spain, he refused them on account of the fewness of his subjects till a better time should come, nor would he diminish the number of fathers in other houses, well knowing that the rule is not strictly observed among a few. "He who does one work at a time, does more than all."

When he saw any one over-much afflicted by public disorders, he said, "We ought to turn our thoughts to the account which we shall have ourselves to render to our Judge, and prepare carefully for it; for God will inquire if we have walked circumspectly in our appointed path, if we have been burnt with the fire of charity, if

we have despised the world, been humble, mortified, diligent in confessing, preaching, and other ministrations, but not whether we have remedied evils beyond our reach, though doubtless we are bound to make humble prayer to God on account of such disorders, and in fitting time and place urge those in authority to do their duty. He who is authorised by his position to regulate public disorders, and desires success, should begin by reforming himself and then his own family, and so he will prosper in his undertaking."

"Whoever has talents for the world is a fit subject for the society, for when these talents are perfected by religious discipline, he is available for the arduous duties required of us. On the other hand, he who is only good for himself, is not fit for our need." Accordingly, he did not hesitate to dismiss a useless person; and when it was pointed out to him that he might save his soul, he said there were other religious institutions available for that end. At the same time he considered persons of little knowledge and intellect most useful subjects, provided they excelled in virtue, for such, he said, preached more effectually by their lives than other men do with their tongues. "A hypocrite cannot remain long in a holy community, because long dissimulation is too difficult, and because God will not endure him." There was at Rome a brother who was suspected, and when Olivier Manareo, who informed the saint of it, asked if he would forbid him the communion, to take away any doubt of

his receiving sacrilegiously, the saint answered, "No; leave him to God and He will discover him." So it happened, and he was expelled.

If any were discontented in one college he did not send them to another, for he said, "They who change their place do not change their habits, and these people carry their weariness of religious discipline with them, and will find matter for discontent everywhere."

Little reliance is to be placed on the virtue of novices, particularly of the younger ones. Though the saint imposed upon them the mortifications enjoined in the Constitutions, as tests to measure the virtue required for the society, still he was very careful of putting them on severe trials. Thus even when they had shown courage in resisting their relations who wished to withdraw them from a religious life, still he would not run the risk of leaving them in their neighbourhood, but sent them out of Italy.

Francesco Costero, a young novice, was very apt to break out into laughter, as is often the case with those who are new to God's service. One day as he was laughing by himself, he suddenly met the saint, who called him, and said to him, "Francesco, I perceive that you are continually laughing;" the novice hung down his head and waited for the reproof, and "I," said the saint, "tell you to laugh and rejoice always in the Lord, for a religious has great cause for joy and none for sadness. This joy you will always retain as long as you remain humble and obedient. I say this, because I think that I

perceive in you talents above the common standard, which may qualify you some day for important services, and if it happen that you are not appointed to them from your want of humility, you will feel pained and lament over it. I perceive that the air of Rome disagrees with you; you perchance desire to go into Flanders, and I purpose sending you into Sicily. Now if you have preferences for particular places and employments, and obedience decrees otherwise, you will be seized with melancholy. Therefore, keep yourself humble and obedient, that you may always rejoice."

In old men he was pleased to see cleanliness and neatness of appearance, which he looked upon as a sign of a well-ordered mind; but in youths he was glad to see a certain contempt for dress and ornament. Slovenliness and dirt he could not endure, nor again affectation and study about dress, which he considered effeminate. Having been told that a certain novice was very particular about washing his hands with soap, which was not usual, he attentively observed his manners, that he might see whether this arose from a natural love of cleanliness or from vanity.

"The measure of penance cannot be the same for all persons, or for the same person at all times, for on the one hand care must be taken lest the body become rebellious from over delicacy, and on the other lest it become unfitted for working in God's service through excess of austerity. If the flesh make war against the spirit, the

spirit must subdue it by extraordinary acts of penance; but if there be peace or truce between them, it must be treated with discretion, so that it may assist in working for God's glory." These were his lessons to Francis Borgia, who whilst still a secular used to be urged by his zeal into excessive austerities. True it is that men's self-love magnifies trifling penances, and makes them appear insupportable burdens; and on this account the saint used to recommend, that when the flesh felt the smart so keenly, it should not be oppressed with such inflictions, but penances should be changed and diminished till the just proportion is shown by right reason and the Divine assistance. "Penances ought also to be accommodated to the spiritual strength of the penitent, otherwise, and particularly if they produce illness, they alarm and fatigue a weak virtue, and instead of being moderated they are abandoned altogether." Accordingly, when the saint was asked by Natale what he thought of a hermit named Antonio da Maiorica, who led a most severe life, he replied, "Before three years are over he will abandon his solitude and his penance," and so it proved, for Ignatius had discovered from a long discussion with the hermit that his inward virtue did not equal his external rigour.

"To employ religious in the service of God, to the injury of the observance of their rule, is to destroy the tree for the sake of getting the fruit." For this reason he would not consent to the request of the Duke of Ferrara, that one of

his subjects should be tutor to the young prince, if he were to live at court instead of in the college. For the same cause he forbade superiors of colleges to assist even bishops with their services, if domestic discipline was endangered by their being absent from their colleges; and the principal reason why he refused to superintend the inquisition in Portugal, when that offer was made to the society, was, lest since the inquisitor is exempted from subjection to the superiors of his own order, the society might suffer by it.

"Very holy men under the guidance of extraordinary divine illumination sometimes conduct affairs, where human foresight is of no avail. Nevertheless, in a general way, holiness is not sufficient for the government of other men if it be not united with prudence. For it very often happens that persons of great holiness and little foresight, do not take good counsel as others do who have more sense and less virtue, provided always that they have a sufficient degree of virtue.

"Those superiors are mistaken who meddle over much in the offices committed to their inferiors, and prescribe for them in every minute concern. First, because God furnishes to each man grace to discharge fitly the duties imposed upon him. Secondly, because when he sees that the superior will do everything himself, the inferior relaxes in that care and diligence which he would exercise if he could carry his own thoughts into effect. Thirdly, because his close

observation and experience qualify him for his task better than the distant supervision qualifies his superior. Fourthly, because many things occur in which he must guide his conduct by circumstances which it was impossible for the superior to foresee. Lastly, because it is better that the superior should correct his subject where he had failed in his duties, than that the subject should have to point out to the superior the unfitness of his commands.

"A religious order which is supported only by alms, and which does not exhibit great strictness of life, and does not labour actively for the service of men, will not long remain as it was instituted, for these are the things which move men's liberality; the first by exciting their admiration, and the second by attracting their love and gratitude.

"Inward discord is the pestilence of religious institutions, destroying their inward spirit and bringing all their riches to nothing. There is nothing which so vilifies them in the world's opinion as to see them torn by factions.

"The time of spiritual dryness and of spiritual consolation are both dangerous to the soul. By one the soul is disposed to sadness and distrust, as if that which is often the effect of God's loving providence must proceed from His anger. By the other the soul is in danger of vanity, as if God in so caressing us had regard to our merits instead of our misery and need of encouragement. We ought therefore to manage so that these two periods may mutually assist each other. When

we are in desolation, let us call to mind the heavenly favours He has shown us; and when these favours again return, let us regard the weakness and poverty we experienced whilst His hand was closed. Moreover, in times of spiritual bitterness and disturbance we must beware of changing the resolutions which we made when peaceful and happy; and when consolations abound we must not be hasty to make vows, or impose on ourselves any great or lasting obligations, but put off these to a time when the heat of sensible devotion has abated, and the matter may be decided by reason instead of impulse." Thus since men's natures are changed whilst under the sway of vehement affections, the saint looked with suspicion upon the promises of complete amendment made by those who were guilty, and was not withheld by such professions from dismissing them. He well knew that when fear of expulsion had departed they would return to their evil habits. If he ever again received such persons, it was not till after they had given proofs of a lasting change by months of rigid penance, in pilgrimages and public hospitals, and, lastly, within the house.

CHAPTER XII.

THE VIRTUES AND SPIRITUAL LEARNING OF ST. IGNATIUS CONFIRMED BY THE TESTIMONY OF OLIVIER MANAREO.

In the rector's room at the Jesuit College at Louvain there is preserved a MS. of Father

Olivier Manareo, entitled, "Answers to certain Questions concerning the Virtues and Teaching of Father Ignatius, by Niccolo Lancizio, student in theology at Rome." The name of Olivier Manareo is very celebrated in our society. Giuseppe Giovenzio, in his History of the Society, says of him, "In the year 1614 the province of Flanders lost that distinguished man Olivier Manareo, in the ninety-first year of his age, and the sixty-fifth after his entrance into the society." He then goes on to relate how he was admitted into the society by Ignatius himself, and soon afterwards by him made rector of the Roman College, and afterwards of that of Loretto, which was commenced by him; how he fulfilled the duties of commissary and assistant in Germany, of vicar-general of the society, and visitor of Austria, Germany, and Flanders; and with regard to his virtues, how distinguished he was for his tranquillity of mind and confidence in God. William of Berg, Bishop of Antwerp, in a document dated April 10th, 1598, also bears testimony to his great piety and wisdom, and the great effects of his words and example throughout Flanders.

Though the contents of these papers is by other writers of the saint's life interwoven with the narrative, and though I have myself done so in part, still I have thought well to introduce it here, because it contains many particulars which have been omitted, and much useful instruction, and also because of its high authenticity and simple candour, besides which it cannot be met with anywhere else except in the volumes of the Acta Sanctorum.

"You have asked me several questions, beloved brother, relative to our blessed father, which I will briefly reply to as far as my memory suggests to me.

"You inquire, 1st, where and in what chapel did Christ appear to Ignatius and promise His favour to him? I answer, I do not know, only I have heard that it was in an oratory or small chapel by the side of the public road, between Bologna and Florence, where he had gone in to pray, because it was so conveniently at hand." Note. The reader must observe, that he does not profess to be well informed on this point. We have the testimony of James Lainez, who was the fellow traveller of the saint, and who heard from his own lips at the time, that it took place on the road between Siena and Rome, as we have described before.

"2nd Question. This is the account of his imposing upon me the particular examination. When I was on the point of leaving Rome to conduct the new colony to Loretto, and going with my companions to demand the blessing from the holy father, who was accompanied by his secretary Giovanni Polanco, I looked fixedly upon his face and eyes, thinking with myself, that I might perhaps never again see his face on earth. The gentle physician wishing to apply a remedy to this boldness, and yet not wishing to put me to shame by reproving me in the presence of the rest, after having dismissed us, and when we were about to go out of the house door, sent Father Polanco desiring me to remain to receive

a message from the holy father. The medicine he prescribed was this. 'Since,' said Polanco, 'in your last interview, the holy father has observed, that you kept your eyes fixed upon him, which is a mark of arrogance, he commands as a penance, that at least once every day in your examination of conscience, you take notice whether in speaking with any person to whom you owe reverence, you have fixed your eyes upon his face more than you ought, and after your examination you are to say a Pater and an Ave, and in the weekly letter which you are bound to send to him, you are to inform him whether or no you have performed this.' This penance he made me persevere in for fifteen months before he released me from it.

"3rd Question. In addition to the examples given by Ribadeneira in his History, I have the following proofs of his humility. 1st, That he used to permit me or any other recently entered novice, and even invite us to sit down and discourse familiarly with him, whenever he met us by chance in the garden, or elsewhere. 2ndly, When I was ill he deigned to visit me, and comfort me with paternal kindness, and he gave me a vessel full of manna, and said to me, 'Look, Oliviero, I have just received this manna from the vice-queen of Sicily, and I make you a present of it, that you may use it under the doctor's advice to strengthen you. 3rdly, Sometimes he sent for me, and also for others, to his private table, and himself helped us to pears or apples, after peeling them for us himself. 4thly, We

used very often to hear him talking to himself, and letting fall expressions of great humility, as, 'my wretched soul,' 'poor me,' 'me a sinner,' or 'my poor soul.' 5thly, In speaking of the society, or in writing, he used the same kind of phrases, as 'this poor little society.' 6thly, He never praised the society, or else very sparingly. 7thly, His room as well as its mean furniture betokened great lowliness. 8thly, He cautiously concealed his own virtues, and did not reveal the secrets of his soul, or his devotional exercises and practices to any one, and wished them to remain unknown. Thus Father Diego d'Eguia, an aged, venerable, and holy man, exclaimed more than once, 'O if I could but tell you what I know of Ignatius! O if my lips were not closed what great things I could show you!' for he had a short time before been confessor to Ignatius, who had commanded him in virtue of holy obedience never to reveal a word on such subjects during his life-time, and his death preceded that of our holy Father. 9thly, Although he was so very weak, and might have lived with greater comfort in the college, he still resolved to live by alms in the house of the professed.

"4th Question. I do not recollect that I myself, or any other, ever heard him utter a prophecy: except that Lainez and others used to relate, that when Simon Rodriguez was dangerously ill, he said that he would not die of that sickness. This he said to Peter Faber, as they were going to visit a sick person at Bassano, and it is related in Ribadeneira's book. I heard

when I was at Rome, for I will not venture to say that I heard it from himself, that he declared that the college at Paris, which was then very poor, and the college at Coimbra, which was just then founded, would after that of Rome be the most famous in the society. Certain it is that when he so spoke the Roman college, which was then occupying lodgings, has now a house of its own; and whereas it then possessed only a rent of five hundred scudi, with which it was endowed by Francis Borgia when he entered the society, which small sum was diminished for the payment of debts, it is now well provided for, and we may therefore hope that his prediction will also be fulfilled at Paris. Lastly, he said to Father Balduino ab Angelo, when he sent him to commence the college at Naples, 'This college will have to endure great persecutions, but calm will quickly follow, and this college will be well endowed, and celebrated throughout Italy for its spiritual fruits.' I have also heard from Father Luigi Gonzales, if I recollect rightly, how in the time of Pope Julius III. some of the elders went to visit Ignatius when he was very ill, and as they were lamenting, that in case of his death the society being so early deprived of its father would be in danger of perishing, I have heard say that the holy father, kindly desirous of comforting and animating them, replied, 'The first generation I hope are good, the second will be better, and the third will be still more exact in observing the rule.' And so continues Manareo, I trust

it will be, for it is clear as daylight, that the society is now better, and more perfectly formed than it ever was before, (not from any defect in Ignatius or those who succeeded him in authority, for whatever good we have, God has given us through him,) but because the noviciate was not then well established, nor had we the same helps, nor was the rule then revised, approved, and observed as it is in our days.

"5th Question. I do not remember to have heard of any apparition of the saint before or after death, except that I have been told by the private chaplain of Signora Giovanna Gaetana, that when a congregation of the society was held for the election of a general, this priest saw the blessed father in company with another, who signified by a sign that he wished Father Claudio Acquaviva to be his successor; and if I remember right, this same priest made a note of the occurrence to Brother Ludovico Jappi. I remember no other circumstances. He himself would be the best narrator, and the same may be said of a certain matron at Florence, who says that she had a similar apparition.

"6th Question. I do not remember to have heard from Luigi Gonzales that Ignatius had appeared to him in prayer; or that he appeared to Father Cornelius Vissaven.

"7th Question. It appears to my recollection that his mass occupied rather more than an hour, because he was impeded by frequent elevations of mind and tears. On this account he celebrated less frequently and seldom in public.

"As to the short preface to the book of Spiritual Exercises, beginning 'Hæc documenta,' I have heard that it was written by Andrea Frusio; others assert, that it was the composition of Fulvio Cardulo, but revised by Giovanni Polanco. I have seen the Exercises in print during the life-time of Ignatius, and we possess in this province a copy published at Rome in the year 1548. Giovanni Polanco, in his short History of the Society up to the year 1550, relates, that on the prayer of Francesco di Borgia, duke of Gandia, they were approved by Paul III., and licensed to be printed. When they were committed by the Pope to be examined by three prelates, not a single syllable was changed or suppressed: the three examiners were the master of the sacred palace, the vice chancellor, and the Cardinal di Burgos.

"8th Question. I have never seen any picture of the holy father which perfectly resembles him, and none which even approached to such perfection, except that whose merits have recently been attested by five fathers who have seen him, viz., Francesco Cortero, Balduino ab Angelo, Eleuterio Pontano, Arrigo Sommalio, and myself.

"The one which hangs in the refectory where the holy father used to dine hardly resembles him at all; but the statue in plaster, which is exposed at the Roman College when the vows are renewed, is something like him. One day at the hour of recreation after supper, as I was with Father Everardo Mucuriano, and the assis-

tant brothers and some of the elder fathers, Brother Ludovico Jappi wished to see if I remembered the features of Ignatius; and took the statue I have spoken of and dressed it up as much like him as possible, and disposed it on the bed as if he were lying down to rest, with a cassock and a berretta on the head, and then called to me that a gentleman was waiting to see me. I told him to see what he wanted; but he replied that he was very weak and was lying down in the room. I went in, and when my eyes fell on the statue as I entered the door, I cried out, 'Father Ignatius! Father Ignatius!' and upon this exclamation and the astonishment I showed, they inferred that this statue surpassed all other likenesses.

"But the face of Ignatius, as the venerable superior of the Oratory, Philip Neri, of pious memory, observed to me, shone with a superhuman light, so that no resemblance could approach to it. When I visited Philip Neri, I was accompanied by Muzio Vitelleschi, and he wrote me word that he well remembered this observation of that blessed man.

"I now come to that part of your letter which has reference to his instructions and example.

"9th Question. Ignatius was wonderful in speech; for it was grave, not hurried, not vain, but solid and efficacious, and in a word, such as became a true saint. I never heard him say a word which seemed to be spoken by chance, and without forethought, but thoughtful and serious words always proceeded from his blessed

mouth. None ever left him without comfort, instruction, and contentment, even if he failed in obtaining the purpose for which he came, such was the grace which hung upon his words.

"10th Question. This beauty and clearness was equally conspicuous in his writings, especially when he wrote to distinguished persons. This good breeding he desired should also be attended to by his subjects. I recollect to have seen a letter written to one of us, in which he severely reproves the writer of a slovenly letter. He says, 'I myself send off thirty letters to-night, not one of which I have not twice looked over; and when I write with my own hand, which I often do to persons who are worthy of reverence from their position, I write the letters twice and even three times over, that there may be no blots nor erasures, or other unseemly disfigurement.' This letter of Ignatius's I saw in a book of Francesco Palmia's of Bologna of happy memory, which contained a collection of the holy father's letters.

"11th Question. As he always resigned himself into God's hands with great indifference of mind, so he desired greatly that his subjects should in the same manner resign themselves into the hands of their superiors. This was proved in many ways, and I understood it especially from an act of my own, which I understood from Sebastiano Romeo greatly pleased our blessed father. He sent for me in Rome in the year 1533, and proposed to me three places, to one of which he purposed sending me, and ex-

horted me to tell him candidly to which of them I preferred going. I replied that I had no inclination except to obey. He turned the matter many ways that I might at least give him some hint of my inclination, and when I always answered that I could not in truth give any other answer, but that I was ready to go to any place, and, if necessary, to death in obedience, he kindly dismissed me. He afterwards signified, that he had been gratified by seeing my indifference, as Father Romeo told me some years afterwards in speaking on the subject. Nevertheless, the holy father used willingly to yield to the wishes of his subjects, because he considered that government was better carried on and less onerous by the exercise of this consideration.

"12th Question. At the beginning of my government of the Roman College, perceiving that the passion of anger, which when I was a subject I had considered to be subdued, was again rising into life, and grieved at finding this unlooked-for disorder, I went to Ignatius for help and counsel. He exhorted me to the contest, and told me that moderate indignation, if truly guided by reason and the fear of God, is a great assistance in good government; that I must therefore force myself to prevent its breaking out; and for the rest, I need not think much of it.

"13th Question. I have more than once heard this blessed soul say, that he wished that the men of our society to be like the angels, who devote themselves wholly to the health and profit

of mankind, and yet at the same time continue fixed and immoveable and undisturbed by any accident, not being subject to passion or perturbation of mind; for although the angels never omit to do anything in their power and within the limits of their duty for man's spiritual good, yet they are ever calm and serene, and subject to no disorderly emotions.

"14th Question. He used to say that we should never attempt anything of importance without first having particular recourse to God, at least by a brief elevation of our minds to Him; seeking counsel from Him who is a most wise and kind Father, and placing all our trust in Him, and when we have done this and heard His voice, we must act upon what He has taught us.

15th Question. One whose name I have forgotten complained that he was frequently interrupted in union with God and distracted by being so often called to the door; to which he answered, 'Receive those who come to you for spiritual advice and succour with great charity; and as soon as you are called to go to them, make some ejaculatory prayer, praying God to assist the soul of him who sends for you; then direct all your thoughts and words to his case, and your interruption will be to the great advantage of your own soul. If you find that you are not so united to God as before, or so calm, do not let it grieve you, for distraction which is brought on by working for God's glory cannot hurt you, but if people come to bring you news,

or for useless conversation, speak to them prudently on the subject of death, or the enormity of sin, of offending God, of judgment and examination of conscience, and confession, and repeat this as often as they come to you. Those who come to receive help will go away with profit, and those who do not care about their own souls will leave you in peace and not return to disturb you.

"16th Question. He wished that we should all practise the reading of holy books, and that with devout affections; so that we might profit our own souls, and that we might be disposed to make pious discourses, rather than exhibit our learning. And this was his own practice, for no other books were to be seen on his table than the New Testament and Thomas à Kempis, which he called the king of spiritual books.

"17th Question. Three things he used generally to recommend, and especially to superiors, which are great helps to religious discipline and outward beauty: cleanliness in the house, silence, and keeping inclosure; these things he said were signs of a healthy discipline. He was so particular about cleanliness that he often visited the rooms himself, to see that the beds were neatly made, the books arranged in order, and the floor swept. He would not allow anything out of its right place; the night-cap was to be under the pillow, the broom under the bed or in some secret corner, the candlestick and the shoes in their own place, out of sight of any but a curious observer. So particular was he about

silence, that he would not permit any talking, except at the hour of recreation after eating. When he heard any noise of voices, or of footsteps going up and down stairs, he immediately opened the door and admonished the delinquent of his duty. Frequent penances were on this account imposed on the minister, because he spoke too loud, or walked too noisily, or banged the doors. As to inclosure, he would not suffer the door to remain open for the smallest space of time if not necessary, nor would he suffer the keys to be left hanging in the door.

"18th Question. To converse properly, he said that it was necessary to make use of religious art and discretion: first, we are to accommodate our discourse to the actions and dispositions of those with whom we treat, and afterwards lead them over to our own purpose, that is, to what is good for the salvation and health of their souls.

"19th Question. He was very attentive to discipline and order in the various offices, so that though he was always so deeply occupied, and so weak in health, it was still his wish that the minister should every day report to him anything of importance which had occurred. Thus did economy and discipline proceed with the greatest order, and from his example and discourse the customary rule has been established, that the rector sends for the minister every day.

"20th Question. He was very strict about insubordination. For example: One day, being

rector of the college, as I was arranging the students at the door to go out in file to the sermon at the house of the professed, when one of the fathers who happened to be present, trusting to his own authority and to his favour with Ignatius, ordered one of the scholars to go and clean his shoes before he went out. Pretending not to perceive this, I gave the order for all to start. The father in question reported the affair to Ignatius, but the saint kindly pointed out to him that he ought to pay more respect to subordination, and allow the rector of the college to exercise his authority without interfering.

"21st Question. He would not permit the introduction of any novelty, however good in itself, without the sanction of authority. Martino Olave, head of the college, who was a grave, prudent, pious, and learned man, as well as being very dear to Ignatius, having given a new order that the lesson from the Roman Breviary (which had been compiled by the Cardinal of Santa Croce by apostolic authority, and was in general use in the society) should be read during mealtime, though moreover the lesson only contained the history of the saint on that day commemorated, was publicly and severely reproved by him at supper, for which purpose Brother Antonio Rion was sent from the professed house to administer a biting reproof.

"This reproof had great effect in establishing good discipline, and all of us who were present were greatly edified by the humility and tranquillity of Father Olave, who was so distinguished

a man. It was not the thing in itself which was reproved, for this he desired should be continued, and the lessons were afterwards read till the Roman Martyrology was substituted for it, but he would not have a good thing done in a disorderly manner. In like manner Father Antonio Soldeviglia introduced secret meetings, where various penitential practices were performed after the rest were in bed. When I heard of this, I pretended that I was very much pleased, and desired to attend the meetings; and the rest were delighted to think that they should be joined by the rector, expecting great results from such an example. I accordingly came amongst them, and observed attentively all that they did, and joined in their practices. The next day I reported the affair to Ignatius, who commanded Soldeviglia to discipline himself in public, and then sent him away to Naples, for Pietro Silvio, one of those who frequented this assembly, and a promising young student of theology, was believed to have become deranged by excessive meditation, and many were nearly receiving great injury. When this assembly was dissolved, all were admonished that no novelty in spiritual things was permitted without permission of the superior.

"22nd Question. He used the utmost caution and moderation with his subjects, and encouraged them with the greatest prudence when they needed it. When he sent me to govern the new college at Loretto, he gave me hardly any instructions how I was to conduct myself towards

the governor of the town, the canons, and others, and I inquired what rule I was to observe, because the rules of the Roman College could not be acted on there, on account of the holiness of the place and the great concourse of pilgrims, and in like manner it would be very difficult to observe the rules of the professed house. He answered, 'Oliviero, do as you think best and as God inspires you. See and adapt the rules to the place as you best can.' I asked what offices I should assign to the different subjects he assigned to me. He answered briefly, 'Cut according to the quantity of your bread; only inform me of all your arrangements.'

"23rd Question. It happened once that I did something contrary to the strict meaning of a command I had received. I signified this disobedience to him, and told him that I had acted in this way because I had imagined myself in his presence and had judged that he would say, 'Do as you propose;' he answered me, that I had proceeded according to his wishes. 'Man,' he said, 'gives you the office, but God must give you prudence. It is my wish that in future you act thus, without scruple in other matters, and do what you judge to be expedient under the circumstances, notwithstanding the letter of the rule.'

"24th Question. He was very careful that all things should be done to edification. When I was going to Loretto, Father Sebastian Romeo, who succeeded me as rector of the college, and who was beloved by Ignatius for his virtues and

talents, sent me and some fathers to the Seven Churches with a bottle of wine and some bread to eat on the road in case we were faint. On hearing of it Ignatius, since I had already gone to Loretto, imposed a penance upon all the rest, saying that it was an unbecoming example in men of the society, and argued small devotion, inasmuch as we were all strong and in good health, and commanded that such a thing should never be done again.

"25th Question. It was his desire that the members of the society should have the same devotion in doing any work or office of charity that they have in prayer and meditation, for this is the spirit which becomes it best; for it is our duty to do nothing except in God's service and for His honour and glory.

"26th Question. Although all things, he said, which we do for God's glory, afford us pleasure, still it is a help to us, and affords still greater satisfaction, if our duties are done in obedience, for then we may be sure that they are rightly directed to God's honour.

"27th Question. He used often to say, that an obedience which has only the will to support it, and wants the submission and consent of the judgment, is imperfect, and that any member of the society whose judgment was in opposition to his superiors, stands with only one foot, and is near to falling.

"28th Question. He was so jealous of poverty in the house of the professed, that sometimes when the sick required a particular sort of wine,

which we had got at the college, he would not allow even a single flask to be brought, without giving as much in exchange, and this I have several times had experience of myself. He also estimated the poverty of our dress, not by its vileness, but by the inferior quality of the stuff. When I was rector, he consented that the thick coarse cloth which was then in use, and which was exhausting to the strength and injurious to health when it was new, and good for no other use when it began to wear out, should be changed, and a better and more durable cloth introduced from Flanders, which could also be used for patching when it got old. After this was done, the merchant furnished his shop with this sort of cloth.

"29th Question. His great charity was accompanied by great prudence. Though he had great trouble in supporting himself and his family by alms, yet when he heard of persons of honourable condition being in distress and poverty, but ashamed of begging, he used to have a thoughtful regard both to their necessities and their shame, and give them things to do, for which he might send them alms under the form of payment, without wounding their susceptible feelings. I know of two or three whom he so assisted, and of one who received more that fifty gold ducats at once.

"30th Question. He had the most unbounded confidence in God, for in times of want he neglected nothing which he thought necessary however great the cost. Whilst I was rector

of the Roman college, and we numbered twenty-eight inmates, the holy Father ordered me to prepare and furnish rooms so as to increase our numbers to one hundred, and this at a time when all the money we possessed were five light gold pieces which were kept for that reason by Polanco the superintendent of the buildings. These Polanco gave me, saying it was all he had. When I thought of the buildings in progress at the house and at St. Balbina and at the college itself, I was ashamed of accepting them. However we both determined to obey, he to collect money, and I to borrow furniture in readiness, and sustenance for the college. In the midst of these proceedings Ignatius came to see what preparations were made for those whom he purposed sending to us. He found a great room filled with beds, chairs, and tables. When he had looked at everything he turned to Polanco, and said, 'Alas! are our brethren to be lodged here? are they to be exposed here to all the inclemencies of the coming winter? Where is the wainscoting? are they to have nothing but the tiles of the roof to protect them?' 'But reverend Father,' said Polanco, 'we have no money, and we could not borrow more.' 'Let the wainscoting be done, Polanco,' he replied, 'and do not suffer our brethren to sleep thus; God will provide for His servants.' It was a hired house; but still he insisted on having it done. Polanco obeyed, for the command was binding, and he had often experienced that the holy Father never did anything imprudently.

The next day as Polanco was setting out to borrow of friends or of the bankers money at a rate of interest, he was met by a Spaniard, Archdeacon of Navarre, named Mondragone, who was well known to me, and he begged Polanco to accept of five hundred gold crowns, and return them little by little when he was able. Besides this a Portuguese, who was procurator of the order of St. Girolamo, brought a much larger sum, which was to be repaid on the same conditions. Not long afterwards these sums were repaid out of the alms of devout persons; all debts were paid and every want provided for, as I believe, by the prayers and merits of the blessed father.

"31st Question. About the same time Father Guido Roilezio, rector of the German College, being greatly burdened by debt, went to the holy father, who was the promoter and almost founder of the college, to ask assistance, for he used often to send money to him from time to time, though his own subjects lived upon alms and the Roman College was burdened with debt. It was near Christmas time, and Ignatius, after listening to the sorrowful tale, asked him with a smile if he had anything for the students to make merry with at the feast. Guido replied, 'O father, we have barely bread, for the baker says he will not let us have any more.' 'Away with you!' said the saint, 'be of good heart, God will assist you. Meantime do you provide so many kids and other things for the young men to feast upon, and leave the care of all to God.' Thus he dismissed him comforted and cheerful, and on the

day following Pope Julius sent five hundred gold ducats to Ignatius, to be divided between the Roman and German colleges.

"32nd Question. He was most distinguished for his understanding and wisdom, and all were astonished at the readiness and security with which he decided any question which was proposed to him, however intricate and difficult the matter might be.

"33rd Question. I have often heard, and especially from Father Lainez, of his great care and diligence in examination of conscience, and also in the particular examination; and how he used to compare one time with another and one week with another, so studious was he in his spiritual advancement. His heart was almost always fixed on God, even when his attention seemed otherwise directed. Very often as he was walking in the garden I have seen him stop a little while and raise his eyes upwards in contemplation. Lainez added, that he used to weep many times in the day, and that he had such a dominion over the inferior part of his soul that he hardly felt the movements of nature.

"34th Question. Whilst he was at Paris sowing the seeds of the future society, he and his companions used to go on Sundays and feast-days to the Church of our Lady of the Fields, a sequestered spot in the Faubourg St. Germain, where they might meditate at leisure and receive the Holy Communion. This has been the constant tradition among our brethren at Paris, who go to visit the spot out of reverence for their mem-

ory, and to refresh their own souls on the spot where their fathers received the first-fruits of the Spirit. They also go from time to time to the Hill of Martyrs, where St. Denis and his companions were decapitated for their testimony to Christ.* Here it was that Ignatius and his companions first took, and from time to time renewed, their vows of chastity and poverty. The vows of making a pilgrimage to Jerusalem and of obedience to the Pope they had made in the before-named church. I have also heard that Ignatius used to go to a cavern in the chalk-pits near the Church of the Holy Martyrs, for the purpose of prayer." I have before said where the last-named vows were really made.

"35th Question. He was pleased when superiors were somewhat importunate on behalf of their governments, as in asking for more and better subjects. He attributed such importunity to a praiseworthy care and thought. When out of modesty or reverence they excused themselves for being so importunate, he encouraged them, and bid them have no fear. He used to call these superiors angels of the places where they were in authority, as the angel of Tivoli, or Siena, because, like angels, they were urgent to obtain help for men.

"36th Question. He wished all things to be done with method and order, especially what concerned the divine service. When the offices for Holy Week were celebrated in our church he

* Manareo's account of the spot of this martyrdom does not accord with that in the Acta Sanctorum.

was anxious that they should be done as well as possible; he used therefore to send for those who were to take part in them, and make them rehearse several times in his presence, carefully looking out for any fault.

"37th Question. When he was going to send any fathers to a distance he used to make them come to him the day before they started, equipped for their journey, with their hats, and staves, and cloaks, to see if anything was wanting. This I have seen several times.

"These particulars, dear brother, of the virtues and teaching of our holy father I have at your request drawn out from the casket of my memory, and though they are touched on by Father Ribadeneira, I have noted some minute particulars which he has passed over. I hope you will accept it kindly, and pardon my many negligences, and the many faults in my memory. I attribute it to the merits of our holy father and to your prayers that I have remembered so much. God preserve you, and make you always mindful of me in your prayers.

"Olivier Manareo."

CHAPTER XIII.

THE VIRTUES OF IGNATIUS WONDERFULLY CONFIRMED BY GOD DURING HIS LIFE.

Having demonstrated the saint's virtues by his actions, it remains that I record the wonders which God wrought to approve them. Very

many such wonders took place after his death, which I will speak of in the next book, and some which took place during his life are scattered through the preceding pages, to which I will here add some further examples. First, God often revealed to him the secrets of men's hearts, and many things which happened at a great distance, or in future times. A youth who had entered the society fell into such trouble and perturbation of mind on account of a certain duty which had been imposed upon him, that his sleep was almost quite lost, and the thought of returning to the world entered his mind. Ignatius having had this revealed to him by God, sent for him in the middle of the night, and skilfully asked him what counsel he would give him if he were vexed by such and such temptations; and proceeding in this way he gradually discovered all the secrets of his mind, to the young man's great astonishment, and entirely cured his spiritual disorder. The same charity, and the same knowledge to direct it, he displayed on many other occasions. Once in Spain he had been kindly and hospitably entertained by certain monks in their convent, and he told the superior that two of the brethren were prepared to forsake their religious habit and run away. When their design was thus unexpectedly and wonderfully revealed they were struck with compunction and repentance, and asked pardon on their knees before the whole community, and gave up to the superior the disguises which they had prepared for their flight.

When the holy widow Agnesa Pasquali ended

her days in peace at Barcelona, Father Antonio Araoz, who was present at her last hours, sent an account of all that occurred to St. Ignatius at Rome, who looked upon her as his mother, and received great benefits from her piety at Manresa and at Barcelona. But the letter of Araoz brought no new intelligence to the saint, for he had known all by divine revelation.

Pietro Ferri of Padua, who came to Rome at the end of the year 1546, was quickly seized by a malignant fever, and in spite of all the skill and care of the doctors, he was after sixty-three days brought to extremity. Ignatius, as his custom was, went to visit and console him, and told him openly that he would never recover except by the interposition of the mother of God. As Pietro lay awake the next night a grave and beautiful matron appeared to him clothed in white, and accompanied by a band of virgins, and asked him if he wished to be healed; he answered that he did, and she gave him a picture like that which is venerated at Grotta Ferrata, nine miles from Rome, and told him to place it on his breast. He did so, and then fell asleep. Soon after he awoke and found the fever gone, and felt assured that he was quite cured. The next day Ignatius came with a cheerful face, for he well knew what had happened, and asked him how he was. Pietro said he was quite well. "Did not I tell you," said the saint, "that the mother of God would restore you to health?" This was affirmed by Pietro upon oath, and he always attributed his recovery and the apparition of our Lady to the prayers of Ignatius.

Dr. Michele Arrovira of Barcelona, an honourable and noble man, who was great at the court of Philip II., king of Spain, and intimately known to the saint, when he was a young man was in great perplexity as to what state of life he should choose, and at length determined to marry. This intention he kept a secret from the saint, when one day he suddenly said to him, "You intend to marry; alas! how you will repent it! what severe trials await you!" These words were surely fulfilled, as Arrovira himself deposed upon oath before the bishop of Barcelona. Whilst Arrovira was staying at Rome he met Ignatius one day coming from Aracœli, and showed him a letter from Francesco Borgia, duke of Gandia, who was at that time married and governor of Catalonia. As they were talking of this letter the saint said to him, "Know that you will one day see the writer of that letter general of the Society of Jesus at Rome." Many years afterwards this prophecy was fulfilled.

In the year 1555 we were in search of a site for building the Roman College, and a gentleman, who was a friend of the saint's, proposed, in the presence of Pietro Ribadeneira, that it would be well to take an isolated spot near the house of the professed. "No," replied the saint, "the whole of this ground will be needed for the house of the professed, and then there will not be a foot to spare, but two paces too little." About the same time a rich man, moved at seeing how small our church was, offered to build a larger one for us; but as he wished to follow

out his own plan, which, though noble and beautiful, was not suited to the wants of the society, Ignatius, whilst he praised his good-will and thanked him for it, refused his offer; "For," said he, "a church will not fail to be built one day adapted to all our ministrations." Both these predictions were fulfilled by the piety and regal munificence of Cardinal Alessandro Farnese.

During the same year it was necessary at a tempestuous wintry season, to send Girolamo Natale and Luigi Gonzales into Spain, and he told them that they should embark securely and without any delay at Genoa, and would certainly have a prosperous voyage.

Once when he went to visit Ribadeneira, who had twice fallen into a dangerous illness, he told him that he should have another relapse, and his words were understood by Ribadeneira as a prophecy of his relapse and recovery. Giovan Milani, an assistant brother, was in great anguish, and doubted whether he should be able to persevere in his religious vocation. "Be assured," said the saint, "that if I remain stedfast in the society, you will too." He comforted the fathers of Toledo during the persecution there, by telling them that another archbishop would succeed to the see as friendly to them as the present one was hostile. Twenty-four predictions of the same kind are enumerated, all of which were accomplished.

Not only was the soul of St. Ignatius divinely illuminated, but even his body was adorned with

heavenly brightness, and his face was seen by many persons shining with brilliant rays of light. At Barcelona this was seen by Isabella Roselli and Giovan Pasquali, and by many others when he returned from Paris to Loyola. Olivier Manareo, in his testimony to the sanctity of Ignatius, affirms that a sort of divine beauty and celestial brightness shone in his countenance wonderful to see, and that this splendour was especially remarked by St. Philip Neri in his hearing. The testimony of Alessandro Petronio, a celebrated philosopher and physician, is also memorable. During the pontificate of Paul IV. Petronio fell very ill, and Ignatius, who knew him intimately, went to visit him; the hour was inopportune, but he was admitted as being a friend, and found him lying asleep in bed with the windows shut in a darkened room; and after coming quite close up to the pillow and seeing that he slept, he stole softly away. But Alessandro woke up and called loudly to his wife Felicita, and asked her what bright light it was which had filled all the room; she told him the truth, that the window had been shut, and that nobody but Ignatius had entered the room. Alessandro was greatly rejoiced at this vision, and very quickly recovered his health. This grave and prudent man considered the bright light which he had seen as a testimony to the sanctity of Ignatius, and ever afterwards looked upon him with the greatest reverence: he made a formal deposition of this fact at Manresa, in the presence of Maffei and several prelates.

At the time that Ignatius was living at Rome, he appeared to Leonardo Clesselio at Cologne. Leonardo was a Fleming and an aged and holy man, who was the first rector of the college in that city, and who governed it for a long time with great reputation of sanctity. He had a most fervent desire again to see the holy father and to have the happiness of speaking with him; he informed him of this desire in a letter, and begged as a great favour that he might journey over the three hundred leagues which lay between them on foot. Ignatius answered that the welfare of others required his stay at Cologne, so that he must not move, but that perhaps it might please God to content him in some easier way. Whilst he therefore still remained at Cologne, one day, when he was not asleep, the holy father showed himself to him alive, and held a long conversation with him. He then disappeared, and left the old man full of the greatest joy at the accomplishment of his desire in so marvellous a way. This account is taken from Ribadeneira.

He had a wonderful power over evil spirits, as is asserted by the authority of the Church. Besides the many examples of this we have already given, it was related in consistory before Gregory XV., that by his aspect and by his word Eleuterio Pontano was delivered from a devil, by whom he had been grievously tormented and tempted for more than two years.

But the deliverance of our college at Loretto from the evil spirits will be sufficient proof of

this power, and this I will tell in the exact words of Olivier Manareo, who was rector of the college when it took place; when examined before the court in Flanders he made this solemn deposition:

"The evil spirit, seeing that many souls were brought over from a vicious course of life by the labours of the society, was in great wrath against us, and vexed us in the following ways:

"First, he appeared to a novice, a Fleming by nation, who had followed the trade of a tailor, in the form of an Ethiopian, clothed in a green dress. This the novice himself told me in the year 1555. The Ethiopian endeavoured by many delusive words, to persuade him to abandon religion, putting before him the delights he might enjoy in the world, and the hardships he would have to bear in the society, living all his life long among melancholy scrupulous people. 'It is far better,' he said, 'that you should enjoy yourself amidst honest pleasures than afflict yourself with fasting and sadness.' But the enemy gained no advantage, for God gave strength to His soldier. The wretch then said, 'Will not you take my advice? then take this for your comfort,' and he vomited into his face a fetid smoke, which filled that and the adjoining room with a bad odour for two whole days. And this I myself and many others smelt. To another Sardinian novice, who was studying grammar, he appeared as the Apostle St. Paul, begging him to read his epistles instead of the works of Cicero and other Gentile writers. The novice was very

fond of his own fancies, and did not communicate this temptation to his spiritual father; he trusted to himself and gave ear to the deceiver, and forsaking Cicero he gave himself up to the reading of St. Paul, from which he derived the greater pleasure, as he was acting contrary to obedience. At last the devil put it into his head, that it was very unbecoming in him, who had been nurtured in his father's house on black bread and coarse food, should now eat meats and more delicate food; that he who had slept on the bare ground, should now have a mattress and good coverings; that he who wore a ragged coat, should now have upper and under garments; and hence he concluded that he should please God better if he were to live the life of a hermit, and live upon roots and herbs, and sleep on the ground, and fast and pray as he liked, all of which he could not do whilst he remained a religious and was bound to obey his superiors in all things. At length he told all this to his superior, but in vain, for it was now too late and he was overcome. Very early on the following morning, when all the community were at prayer, the door had been accidentally left open, and leaving his black clothes, he put on another coat and escaped. The devil had so deluded him that he fancied he saw the Infant Jesus at the time of the elevation of the Host, whereas it was the devil who formed such an appearance in the air; and thus did this man go from bad to worse, because he trusted in himself. After the death of Ignatius, the unfortunate man confessed his

sin, and came to Rome to implore Lainez to receive him again, and he was appointed to attend in the sacristy, and serve at mass, but the wicked spirit again bewildered him, and cast him out of the society. The old serpent was not content with only assailing the novices with his words, but he infested an empty room, and it seemed as if all the furniture was being shifted about and thrown on the ground, although nothing was ever found out of its place. Sometimes whilst the brethren were at prayer he knocked upon the bench they were kneeling at, and sometimes he was heard at the head of their beds making a noise like a dozing cat. Once at supper-time he struck a young Englishman about twenty-two years of age on the side with such violence, that he cried out, and turned pale, and nearly fell backwards on the ground. Very often also he used to penetrate under the bed-clothes and torment them in all parts of their body while they were lying crouched like dogs through fear. This caused great fear to many of the brethren, but I and three or four of the elder fathers took care that the good brethren should not publish these things, lest it should come to the knowledge of the canons and the citizens that the college was tormented by devils. During the night therefore I, or one of the fathers, used to walk for hours together up and down the corridor into which the cells opened, that any who were vexed might know that there was help at hand.

We gave "Agnus Dei"s to them, blessed candles, and the relics of saints; we put in

force exorcism, and the fathers offered masses and made humble prayer to God and the Blessed Virgin Mary, that help might be given us. The brethren were admonished to place their hope in our Blessed Lady, and the evil spirit was commanded in the name of God, and in virtue of holy obedience, to go to the rector if he wanted anything, and to leave the rest in peace. More than once it happened that when the evil spirit had been thus adjured he came and knocked at my door. But once especially I was molested by him when I lay ill in bed with a fever, and had not slept for many nights. At last when I began to fall asleep, there came an importunate knocking at the door in the middle of the night; I answered, 'Come in,' supposing it was one of the brethren; then he knocked again a great many times, and then perceiving it was the devil, I said, 'Open now in the name of God, and do that which you are empowered by Him to do.' Suddenly with a great rush he dashed open the door and the window opposite, so that I feared it was broken to pieces. Then, as I was very ill, I knocked against the wall, that another father might come and shut the door and window for me. Another day I went into another chamber down stairs, to see if I could get any sleep there, and the spirit came back in great fury, and I and the infirmarian heard him creeping up and down the chimney. Having got a little better, as I was sometimes standing and sometimes sitting in the corridor in the middle of the night, I heard

at the other end of the college towards the canon's palace a noise like an earthquake, and all that part of the roof was shaken; I got up and advanced a little, upon which this noise approached towards me. At first I was terrified, but recovering myself immediately, I made the sign of the cross, and went towards the refectory from which direction the noise and quaking seemed to proceed. The noise gradually came nearer to me, and at last I saw a great black mastiff with horrible flaming eyes coming straight at me. I stopped short and signed myself with the cross. The dog then flew at me three times, if I recollect right, but without touching me, barking with a deep hollow noise, as if it proceeded from some vessel, and then went away and I saw nothing more.

"When I saw that the evil did not cease, and that aspersions with holy water, exorcisms, and prayers availed nothing, I again wrote to Father Ignatius, who had told me before to employ these remedies, and told him that though all had been done according to his directions, the evil increased rather than diminished, and that I feared lest it should get abroad and give occasion to our enemies to speak ill of us. He then sent another letter encouraging the brethren to endurance, and to place their trust in God, adding that he would pray for them, and that by God's grace they would soon cease to be molested. As soon as I had received this letter of the holy father I immediately read it out before the fathers and brethren, exhorting them to confide in the merits

and prayers of our holy father. Nor were our hopes deceived, for from the moment that letter was read we were delivered from all further molestation, neither devils or devilry had any more power in the college, nothing was henceforth seen or felt. This took place in the year 1555." The driving away of these devils is expressly attributed to this letter of Ignatius by Pietro Ribadeneira, Benedetto Pereira, and Bartolomeo Ricci, three priests of the society of approved wisdom, and their deposition to this effect was made upon oath.

BOOK V.

CHAPTER I.

HIS BEATIFICATION AND CANONIZATION.

No sooner had the mortal life of Ignatius ended, than a public devotion to him manifested itself in the Church, and a process was begun in the very year of his death, 1556, for proving his sanctity. Soon after the Catholic King Philip II., after consulting many weighty authorities, interested himself to procure his canonization. For this end he wrote many letters to the Pope, and some to the chief cardinals, and warmly recommended the affair to his ambassador at Rome. The Empress Maria united in this project with her brother, as well as Ridolfo the emperor. Henry IV. joined in the same solicitations, and Sigismund, King of Poland, as well as many other great princes of Austria, Bavaria, Castile, Arragon, and Valencia, also the Prince of Catalonia and their viceroys and governors. The province of Guipuscoa, in which Ignatius was born, the Archbishop of Toledo, Seville, and Granada, together with those churches, the bishops of Cordova, Segovia, Valadolid,

and Guadix, and what is still more, the Council of Tarragon, urged the affair on Clement VIII. in a letter full of veneration for this servant of God. But three years previous to this request from the council, the Providence of God had effectually promoted the cause by the following singular occurrence.

In the year 1599, on the anniversary of the departure of Ignatius, Cardinal Baronius and Cardinal Bellarmine came to the church of the Gesù, the latter of whom had offered to warm our affections by pronouncing a private discourse at his sepulchre. When this was ended, the two cardinals knelt in prayer before it and reverently kissed the tomb, as they had also done before. When he rose up Baronius, who ardently desired to honour the servant of God, and who was still more kindled by the address of Bellarmine, turned round to us and said, that he wondered greatly that we left the tomb of our father without any of those decorations which became his sanctity. He then inquired where the receptacle was in which the offerings were collected. He then had a picture of Ignatius, which he had seen in the hall, brought into the church and placed at the same spot; it was a touching and at the same time fearful sight, to see the venerable old man mount the ladder in his rochet and mantle with the picture in his hand. When he came safely down, he said with great glee to Father Alphonso Agazzari, who was the vice-prefect, and who was fearing that the general would disapprove of what had been

done, "Tell the father-general that it is I who have done it, and I will inform the Pope of it." This said, he and Bellarmine again prostrated themselves for a long time in prayer before the sacred relics, and all the fathers wept for joy. It seemed as if Baronius had really acted in this affair by a divine impulse, for the General Claudio Acquaviva, who was then detained at Frascati, wrote to the vice-prefect, that no new step was to be taken with respect to Ignatius; but though he was most exact in addressing his letters, yet this through the forgetfulness of one of the brethren, and the negligence of the muleteer who ought to have left it at the house of the professed, was carried back to Frascati, and never reached its destination, otherwise the whole proceeding would certainly have been stopped. The report of what had happened was quickly noised abroad in the city, and multitudes of people came to pray at the tomb and kiss the ground beneath which the body lay. Not content with what he had done, Baronius discoursed on the merits and sanctity of Ignatius in the oratory of his own congregation, and powerfully excited them to honour him. Thus a way was opened for the devotion of the people, and it was greatly increased by the miracles which God wrought by the saint's invocation. Three days afterwards Baronius publicly declared what he had done before the Congregation of Rites, and learnedly defended it by examples both ancient and modern. The sacred congregation, far from disapproving it, followed the authority and coun-

sels of so great a man, and zealously expedited the cause. When the virtues and miracles of the servant of God had been legitimately proved by the canonical process, and all the chief princes of Europe, and the kingdoms, provinces, and churches of Spain, having petitioned Paul V. to that effect, the title of Blessed was granted to him in the year 1609, and on the anniversary of his death all the priests of the society of Jesus were allowed to celebrate his mass in all their churches and chapels, to recite his office, and in the church of the society at Rome all regular and secular priests whatever were allowed the same privilege in his honour.

Giuseppe Giovenzio, in his History of the Society, has thus described the universal rejoicing on account of this man, to whom the whole of Christendom is so deeply indebted: "No sooner had this happy title of Blessed, which so many princes and people had sought to obtain for him, been pronounced by the oracular mouth of the Sovereign Pontiff, Paul V., than the public devotion of the various nations towards a man who was born for the good of all, spread like the flood of a river whose banks have been broken down. Cities, kingdoms, and provinces rivalled each other in splendid festivals and all manner of rejoicings to celebrate his blessed name. Rome, the mistress of all cities, led the way, and Naples followed; and all that could be invented to add solemnity to the display was put in effect. The viceroy, the city authorities, the nobles, and multitudes of the people, filled the church of the

society. In the evening the city seemed in a blaze of fire from the lights at every window, and others in the streets arranged in various devices, affording a brilliant spectacle to the people, and chasing away the night and sleep. On the following day the sea was made to take its part in the demonstration, and friendly ships confronted each other as enemies, and mock battles were represented. For many days the courts were silent, and nothing was heard but poets, who recited verses amidst the applause of the academy, and literary compositions, to adorn and rival the public rejoicing. The festivities were increased by the multitudes who crowded to the city from the neighbouring villages and towns, bringing gifts and offerings to the altars, and hanging up votive testimonies, in thanksgiving for graces received from him who was newly beatified.

"The same shows and rejoicings took place in other cities of Europe. The life and acts of Ignatius were represented in tapestry, or on the stage, depicted in symbolical devices, engraved on brass, cut in marble, emblazoned with colours of gold and scarlet upon standards. It would be wearisome to enumerate the triumphal arches and obelisks which were erected, the figures, the trophies, the pyramids, and the thousand varieties of fire-works. The wonders of his piety, his genius, and his learning, were published in Portugal, Spain, France, Flanders, Germany, and Poland; so that there was no rank of mankind too low, and no part of the world too remote, to share

in the common joy. India, China, Japan, Peru, Mexico, and the Philippine Islands, as the Papal brief did not reach those countries till the following year, endeavoured to compensate for their being so tardy by giving additional magnificence to their rejoicings; and the native wealth of those countries, the gold, the pearls, and the jewels, were fittingly employed to do honour to him whose sons and disciples had brought to them the treasures of the heavenly kingdom and the blessed hope of immortality.

"This great devotion of all classes was approved by prodigies in heaven, and the miracles which had been manifested here and there in former years seemed all collected together into this year. In many places, workmen who were employed in putting together machines and scaffolding, fell down from ladders, and as if they had been borne up by the hand of Ignatius, returned to their labour stronger than before.

"At Naples a youth who was making fireworks had his hand burnt by a sudden explosion, and the wounded hand was healed by applying to it the signature of the beatified father. A lady at Naples could not bring forth her child, which was thought by the midwife to be dead. The husband in great grief at the prospect of losing both his wife and child, earnestly prayed for God's help by the merits and intercession of Ignatius, and then overcome with fatigue he fell asleep. During sleep he saw Ignatius praying God that the child might not go to perdition; and suddenly he heard the child's cry. He

started up and found that the mother was safe and the child brought into the world. It was immediately baptised, and on the same day ended the life which had been granted to it only that it might live in immortal happiness.

"In Donnawert, where the Catholic religion had been restored to its ancient splendour, a matron who was with child was suddenly taken with the falling sickness. The midwife who was sent for despaired both of the mother and her offspring. She ran to the Jesuits' house, and whilst she was gone the mother died. The husband hung round his wife's neck a relic of Ignatius which had been given to him by our fathers, and the child put out its hand from the womb and received baptism. At Inspruch a woman who was always prematurely confined, made a vow, that if she gave birth to a son at her full time, she would give it the name of Ignatius: she was enabled to fulfil her vow. In Tarragona, Nancy, Avignon, Valencia, Lerida, Majorca, Madrid, and in Lima, diseases, fevers, and wounds were healed by the touch of his sacred relics. Many recovered the use of their eyes, ears, tongues, and feet. A citizen of Potosi had not been able to walk a step for four years without crutches; when he heard the rejoicings of the people at the news of Ignatius's beatification, he said with a sigh, 'In the midst of all this joy must I be the only one in the city to remain here nailed down by my affliction?' Hardly had he uttered the words, than he felt his feet strengthened, threw away first one crutch and then the other,

and flew to our college to publish the miracle that had been wrought on him."

The society rejoicing in being able to render sacred honours to their dear father, zealously sought to hasten the time when he should be declared a saint, and what was still more to the glory of Ignatius, bishops and their flocks, and all the chief princes of Christendom, supported the undertaking by the most urgent applications. Philip III., king of Spain, and his Queen Margaret, equalled the zeal of his father. The Emperor Ferdinand in his petition, said that it would be the defence and glory of Germany, if she could number among the saints him whose religious order had been made by God the safeguard of Germany. The Duke Maximilian of Bavaria, begged that this might be his reward for his services to the Holy See in the conquest of Prague, but the most Christian King Louis XIII., who had taken the Blessed Ignatius as his protector to purge his kingdom from heresy, embraced the affair of his canonization as if it were the thing which he was most anxious about in the world. He had written to Pope Paul V., and when he heard of his death he wrote another letter with his own hand to his successor Gregory XV., which I here give, because it is worthy of eternal memory:

"Most Blessed Father, since no work can be auspiciously undertaken unless it be directed to the glory of God, I think that it will give pleasure to your Holiness, that the first petition which

I make upon your entering upon your government of the Church, is one which will at the same time add lustre to your paternal piety, and add to those heartfelt sentiments of devotion with which it has pleased God to inspire my soul. My first instructions in the faith and in good manners were received from the fathers of the Society of Jesus, and up to the present moment they have guided the secrets of my conscience to my great good and to the comfort of my soul, and it is my fervent desire that the whole of their order may feel the effects of my gratitude. Having therefore heard that the process for the canonization of the Blessed Ignatius is completed, and nothing remains to give it effect but the expression of your Holiness's will, I have judged it my duty to supplicate, and I do so with great fervour and desire of soul, that you will by your public and sovereign declaration, add his name to the number of those saints who are solemnly honoured by our Mother the Church.

"All other graces and favours I may receive, however distinguished, cannot, even united together, equal the consolation which this one act of yours will convey to my soul; for beside the blessings which I trust to receive from it myself, it will cause great joy to my whole kingdom. Divine Providence, who governs the wills of men and rules the feelings of their hearts, has appointed that up to this present time I should never have declared this feeling of devotion which has filled my soul for many years past, and has thus re-

served to me the happiness of making this petition which your Holiness will judge worthy of the eldest son of the Church. This glorious title, which is so deeply engraven on my mind, and so deservedly possessed by my ancestors, as on the one hand it has been to me a powerful stimulus in spreading the Catholic religion and extirpating heresy, so it has vehemently urged me to request this canonization, because I have a certain hope that through the merits of the beatified and his favour with God, I shall have most powerful aid and succour, by which I may promote those objects on account of which the Blessed Ignatius was sent by God to this city, and for which his order labours with such advantage to all.

"This my realm received a signal blessing from God, inasmuch as this great servant of His came to my city of Paris to teach Christian doctrine, and here he gathered his holy companions, and laid the foundations of his society in the Church on the Hill of Martyrs. I feel within me a great hope that new blessings and special favour will descend upon me if your Holiness will at my instance deign as speedily as possible to place him in the number of the saints. Since it is my first request, I pray and conjure your Holiness that this may be the first praiseworthy act among those which men expect from your Pontifical government, which government I pray may be acceptable to God the great Creator of all things, to His honour and glory, the good of His Church, and the universal propagation of the Christian religion.

"Paris, Feb. 24th, 1621. LOUIS."

The king's letter was accompanied by others from the cardinals of Rochefocault and Retz, and in the course of a few days it was backed by a letter from the Lord of Modena. Louis also commanded his ambassador to press this demand with all vehemence whenever he had an audience with the Pope, and promote the cause in every way that he could. The extraordinary piety of the young king gave great delight to the Pope, and he highly commended it, and the following year on the 12th of March, he satisfied his desire by adding the name of Ignatius to the catalogue of the saints. It is true that apart from the urgency of Louis and the other potentates I have named, Gregory's own private devotion to Ignatius, and special affection for his order, were powerful incitements to make him proceed to his canonization. This he plainly proved by the following letter to Charles of Lorraine permitting him to leave his bishopric and enter the Society of Jesus:

"May it be a happy and auspicious step both for you and for the whole Church; go whither you desire with our full permission, and give your name to that army of the Society of Jesus, who possess so many glorious trophies of conquered heresy, and august memorials of the Christian faith which they have exalted and defended. We have given a magnificent proof of our own affection for this order before the whole world, by the famous canonization of the two glorious saints, Ignatius and Francis Xavier, whose

heroic works in subjugating both hemispheres to the empire of Christ have had such wonderful success. In this camp, my son, armed with the shield of faith and the sword of charity, you will do greater deeds of courage, than the chiefs of your illustrious house have exhibited in their famous expeditions.

"Rome, April 22, 1622."

On the day of the canonization the Basilica of St. Peter's shone in such a blaze of splendour that Cardinal Farnese and others said that they had never seen it equalled. On the 15th of March, there was a great festival in the house of the professed in honour of the new saint, and the poor so often consoled by their alms were invited to share in it. On the day of the Octave, the German and English colleges came to our church to receive from the father-general the standard of the saint who was their founder; and in the afternoon came the novices from St. Andrew's, accompanied by more than three thousand poor men, who were all relieved with alms. Urban VIII., who succeeded Gregory, published the bull of canonization, and the following words in memory of the Saint were inserted in the Roman Martyrology: "July 31st, at Rome, the nativity of St. Ignatius, confessor, founder of the Society of Jesus, illustrious for sanctity and for miracles, and most zealous in spreading the Catholic religion over the whole world." Innocent X., who succeeded Urban, added this feast to the Roman Calendar, and

Clement IX. raised it from the rank of a semi-double (as it is termed in ecclesiastical phrase) to the rank of a double.

CHAPTER II.

ST. IGNATIUS HONOURED AT LOYOLA.

The palace of Loyola where Ignatius was born and converted is now one of the most holy spots not only of Guipuscoa but of Spain. As is usual in that province, the house stands apart upon a small hill, commanding a plain of about a mile in extent, at the two extremities of which lie the two large villages of Aspeizia and Ascoizia. It rises in the form of a tower, and is built to about half its height with squared stones, and thence to the summit with brick-work. It is said, that this tower was once the fortress of the family of Loyola, but in consequence of the feuds of the different nobles who rose in arms against each other and wasted the country, Henry IV. king of Castille, commanded these towers, which then existed in great numbers, to be destroyed, but that the Lord of Loyola was more mildly dealt with, and when the tower was lowered one half, he was permitted to rebuild it in other materials. Over the door are the family arms, which are two wolves erect on their hind legs, with their tongues out, rushing to a pan suspended by a chain. There is no coronet, nor

does any shield appear, proving its antiquity from this very simplicity. Close to the entrance door is a chapel, which was said to have formerly been a stable, and the mother of Ignatius is said to have brought Ignatius into the world in this stable out of devotion to the Infant Jesus. However the fact may be, for no mention is made of it by the biographers of the saint, the chapel is now dedicated to the mother of God, conceived without sin, and He who deigned for love of us to be born in a stable here dwells in the Holy Eucharist. On the second floor there is a room with an altar in it, where St. Francis Borgia celebrated his first mass, and the chalice and paten used by him are still preserved there. There is another ancient chapel in the upper part of the house greatly revered, for there is a constant tradition, that Ignatius lay here after being wounded at the seige of Pampeluna, and that the Prince of the Apostles here appeared to him and restored him to health; here also he was from the reading of holy books kindled with a new desire to follow the footsteps of Christ and of the saints, and here the Virgin Mother of God appeared to him. Whilst he was praying in this room the whole house was shaken, either as a sign that his prayer was heard, or in token of the fury of the devils who were driven away. Everything here inspires devotion and delights the eye, and the tribune is divided from the rest of the church by iron railings, adorned and skilfully wrought. There are three altars; the centre one is dedicated to the holy father, and

is entirely made of silver by Daniello Guttieri, the famous Spanish silversmith. The weight of silver in the altar, without the candlesticks and other furniture, exceeds four hundred pounds. A finger of the saint is preserved here, which was sent from Rome to Margaret, wife of Philip III. The gold and jewls of the reliquary in which it is contained are of inestimable value. The shape of it resembles a remonstrance, except that it is more oval in form, and instead of being surrounded with roses and rays it sparkles with numbers of gems. The pedestal is encircled by a hundred diamonds, thirteen of which are of a great size. The finger rises from a gold ring set with emeralds; the inside of the finger is of a reddish hue; but on the outside the skin and nail is perfect. It sends forth a sweet fragrance. Let it not be supposed that this arises from some adventitious cause, says Father Francesco Bazza, the author of this account, for during a period of about forty years, during which it has been in our keeping, it was never kept in any odours, and even if this were so, the fragrance ought to be dissipated at least in part; but this has not happened, though it has been several times put into different reliquaries.

The house of our holy father has become the property of his children, and it is now encircled by the buildings of a new college and church. For this gift the society is indebted to Queen Maria Anna, mother of Charles II. of Spain, to whom the palace and a sufficient quantity of land around it for the foundation of a college

was made over by the Marquis of Alcagnizzez, whose property it had become, and such was the queen's reverence for this sacred spot, that she commanded that every foot of the ancient walls should be preserved. On the 28th of March, 1689, the first stone was laid of the new buildings designed by Carlo Fontana, a Roman noble. The edifice is in all respects worthy of the queen's royal munificence. Not to mention the college, the church of St. Ignatius is magnificent. The form is circular, and its interior diameter is one hundred and thirty-one feet; the cupola, which is seventy-five feet in diameter, and about two hundred feet in height, is supported by eight gigantic columns. The basilica is of polished marble, except that the marble is in some places sculptured.

But the most distinguished of all the ornaments with which God has adorned the house of Ignatius, is the devotion of the people and the miracles and graces there bestowed. We have seen how the spot was venerated even during the saint's lifetime by Francis Borgia and Girolamo Natale. The chamber in which the holy part of his life commenced, and where he received so many celestial favours, was approved by God as a consecrated spot before the canonization of the saint. A foreign soldier, who afterwards became a famous cavalier, was received into the house, and lodged in this room; he there attempted to commit some disgraceful act, upon which the whole house was shaken by an earthquake, and he saw sights which struck

terror into his soul. On the other hand, when better disposed persons slept in this room, their sleep was interrupted by emotions of repentance for their sins, and unusual feelings of devotion. When public honours were paid to Ignatius in the church by the Pope's authority, Bartoli relates that many persons flocked hither from all the surrounding country, and particularly on the saint's festival and the following octave, when crowds of pilgrims used to come to it to revere the name and memory of their own saint, and implore his patronage. It was a spectacle of marvellous and touching devotion, to see the rural processions from all the five neighbouring provinces, winding along the rough mountain paths, saying the rosary and singing canticles in their own native tongue, to celebrate the actions of the saint and exalt his praise. Since it was impossible for all the worshippers to be received into the small chapel of the palace, mass was celebrated at the door, and the fields served for a church. The graces and miracles with which God glorified the saint, and the votive offerings suspended in memory of them are innumerable. Still more highly must we esteem the spiritual helps and miraculous conversions of hardened sinners which took place here; these men were attracted to the spot by curiosity to be present at the festival, or by vicinity, or to see the fair which was published as free to all, and their hearts were touched by a divine virtue, which transpired from these sacred walls, and they felt in-

wardly pricked in their consciences, and could not depart without throwing themselves at the confessor's feet, and washing their souls with unwonted tears of contrition. During the octave many indulgences were granted, and famous preachers were assembled, and religious music performed, and all the priests of the society and of the neighbouring villages were insufficient to hear the multitude of confessions. Every year there were about fifteen thousand communions. Such is the devotion with which the birth-place of Ignatius is now honoured. The public joy is also testified by external demonstrations. It is the custom of these people to celebrate the memory of saints, especially of their protectors and patrons, by military shows. Thus during this octave, bands of men dressed up in quaint Moorish costumes are arranged before the palace, with short swords in their hands, and these men engage in mock-fights, sometimes in single combat, sometimes in small bands, and then all together in the greatest confusion, and exhibiting the most astonishing dexterity. There are also bull-fights, as is customary in Spain, and different parts of the saint's Life is represented on the stage by actors, and every night there are fireworks, bonfires, and illuminations. Francesco Garzia says, that many came even from foreign countries to visit this holy house; numbers of Frenchmen have carried away of late years the bricks of the kitchen as relics, and many sick have been restored to health by the powder of wood from the chapel. Many other graces and

indisputable miracles which God has vouchsafed to accredit the popular devotion, may be read of in the "Acta Sanctorum."

CHAPTER III.

ST. IGNATIUS HONOURED AT MANRESA.

Father Giovan Piani, who went to Manresa on the service of the society more than fifty years after Ignatius had left that place, wrote word to Everardo Mercuriano, the general, that it was wonderful to see how fresh and vivid was the recollection of the holy father still existing there. There were many who delighted to remember having seen him dressed in sackcloth and asking alms. There was still living one matron who had received Ignatius into her house when he was very ill, and she showed with tender devotion the room and the bed where he had lain. After the lapse of more than a century, in the year 1674, Pietro Cant writes, that he found an immense love for the saint's memory. In all the neighbouring country there is hardly a village to be found where the inhabitants do not point out some miracle or grace which their saint has granted them, and such is their affection for him, that there is hardly a parent who does not give his name to one of his children. The spots which the saint has consecrated by his prayers, or in which he received

some divine visitations, are held in the greatest veneration. Amongst these is the hospital of St. Lucy, where he commenced his most rigid course of penance. To perpetuate the memory of this, Giovan Baptista Cardona, a native of Valencia, and Bishop of Viche, has erected a pyramid with an inscription in the square in front of the building. He also gave up the hospital as a college for the society, and removed the sick to another building. "The old hospital," says Cant, "is entirely preserved within the walls of the college, and the room where the saint remained for eight days in an ecstasy, which is now converted into a chapel, about eight feet in length, is held in the greatest reverence, and goes by no other name than the rapture of Ignatius. The old brick floor on which he then lay extended is still preserved, and is covered with boards, which protect it from the tread of men's feet, and which are removed to receive their kisses.

The cavern in which Ignatius performed his severest acts of penance, and which was honoured with so many heavenly visitations, and where the book of Spiritual Exercises had its first beginning, is regarded with the devotion it so well deserves. Bartoli says, that it was fitted with a beautiful pavement and other ornaments, whilst the rude and ancient form is still retained. It contains a beautiful picture of the saint, who is represented kneeling before our Lady and the Infant Jesus; He is in the act of writing the Exercises which he composed

under this divine direction. In this cavern is also preserved a small stone crucifix in basso relievo, which in the time of Ignatius stood on the side of the high road to Barcelona, erected on a pedestal for the devotion of the passers by. Some years afterwards it was accidentally thrown down, and as none fixed it up again, Tommaso Fadre, canon of the place, carried it to his own house and kept it there for some time, afterwards he devoutly transported it to the cave of St. Ignatius, and fixed it in a cleft in the rock on the epistle side of the altar, saying, that it would hereafter become an object of great devotion. Being a man of great sanctity many looked upon these words as prophetic, and in the year 1627 they began to be verified. As they were singing compline in a chapel close by on the vigil of St. Ignatius, and the cave was full of people, blood was seen to flow first from the wound in the side, and then from the hands and the head, which was crowned with thorns, as if it had been from a living body. The cause of this was carefully searched for, and it was found to be evidently miraculous. Sixteen witnesses were examined by the command of the Bishop of Viche, amongst whom were two canons, three doctors of medicine, and one of law, and the miracle was confirmed by the bishop.

In the year 1610, the authorities of the town of Manresa wrote to Pope Paul V. saying, that the devotion of the faithful to this holy grotto increased more and more every year, so that hardly did any one fall sick but novenas were

there celebrated, and vows offered in his behalf. Many persons of distinction came to pay honour to the spot, amongst whom were the Duke of Monteleone, the Viceroy of Catalonia with his wife and mother, the Duchess of Terranova and her son, four bishops all at the same time, viz., the Bishop of Viche, Barcelona, Solsona, and Alghер, and that there were continual prayers going on there, as the place was thronged by the inhabitants from far and near.

We are told by Vicens, that John of Austria went to worship here, and that the Bishops of Viche always went here on their visitations, and spent a considerable time in prayer. Many priests from distant countries came to offer their first mass here, and Bartoli says, that it was an established custom, that all who went to visit the church of our Lady of Monserrato, which is about three leagues distant, should go on from thence to the cave of Ignatius, and that many out of devotion performed the journey barefoot.

Spain was not the only country which furnished pilgrims. Francesco de Surdis, the Cardinal Bishop of Bourdeaux, came to visit this and all the other places in the neighbourhood hallowed by the saint's memory; he celebrated mass in the grotto, and kissed the ground which the saint had bathed with his tears and moistened with his blood. He asked for oil from the lamp and powder from the rock, as precious relics authenticated by public faith; and, as it were, in exchange for these gifts, he granted an indulgence

of one hundred days to all who visited the grotto, or the chapel in the hospital of St. Lucy. But Gregory XV., the supreme dispenser of the treasures of the Church, in the year 1623, granted a jubilee for the 31st of July, and another for the first Sunday in October, which, whatever be the original cause, is celebrated there as a solemn festival. The pilgrims carry away with them scrapings from the floor, and minute fragments of the rock, which are of great virtue, and especially in cases of witchcraft. In the year 1602, Margaret, Queen of Austria, sent for one of these little fragments, that she might have the protection of the saint in her approaching confinement. Vicens says, that it would be an interminable task to enumerate all the miraculous cures wrought by the oil of this lamp and the earth of the holy cavern, which are given as remedies throughout the kingdom of Catalonia. From his pages I will cite only one example, which is attested by four witnesses. Some young men with a bad woman in their society, after amusing themselves in the neighbourhood, entered the cave, which was not then consecrated, with evil intentions. But the Lord would not suffer the spot to be profaned which had been sanctified by the saint's penance and by the visits of his Blessed Mother. Immediately on their approach they were tormented in the flesh almost to death, and without knowing why, a dreadful horror came upon them, which drove them back from the grotto. The spot originally belonged to Maurizio Cardona, who made it over by a deed of gift to the Marchesa

d' Aicona e Seros, and from her or her heirs it came into the possession of the society. A house was built near the cavern for giving the Spiritual Exercises, and the fervour of those who received them was increased by the recollections with which it is connected.

Lastly, in the year 1727 the grotto of Ignatius received a new honour, which is worthy of eternal record. Giuseppe, Marquis of Villa Puente and Pegna, a knight of the order of St. James, and chamberlain to the king, having been delivered by Ignatius from some grievous infirmity, set out from Mexico to go and offer his thanksgivings in the cavern of Manresa. Not satisfied with taking such a journey, he promised in token of his gratitude to endow the sacred spot with eighty thousand reals of eight, (as the Spaniards call them,) and he paid down at once more than thirty thousand of them.

CHAPTER IV.

ST. IGNATIUS HONOURED AT ROME AND IN OTHER PLACES.

St. Ignatius had three chambers in Rome, and when the house of the professed was repaired these rooms were preserved, and the same doors oven which the saint used to open and shut still remain. Two of these rooms are now chapels, and the third is a sacristy. In the year 1686,

Innocent XI. granted a plenary indulgence to every one, women excepted, who should either receive the communion or say mass in these chapels on the feast of the Circumcision, of the Assumption, of St. Ignatius, St. Francis Xavier, and St. Francis Borgia; and in the year 1727, Pope Benedict XIII. added an indulgence of seven years and seven quarantines with the same conditions on the feast of St. Joseph. Numbers of priests come to celebrate here on these days, and the place is continually thronged by the Roman people on the festival of the saint. The many pious memorials which are here seen increase the veneration of the faithful. At the entrance of the chapel is a small tablet, on which is incribed these words:

"Hic S. Franciscus Borgia decessit
Hic S. Franciscus Salesius orabat frequens."

In one of the chapels, near the window is a picture of St. Ignatius in the act of offering sacrifice, with a flame over his head, and a representation of the three persons of the Blessed Trinity. Beneath is this inscription:

"Hic S. Ignatius rem divinam faciebat,
SS. Trinitatis Personis ei
Sæpenumero apparentibus."

Beneath this is this other memorial:

"Hoc in loco secundum sacrum
Celebravit S. Carolus
Card. Borromaeus."

Over the altar is a picture of the mother of God with the Infant Jesus and St. John Baptist, with this inscription:

"Hic ante hanc ipsam
Deiparæ Virg. effigiem S. Ignatius
Et sacrificabat et orabat."

In the other chapel are the following inscriptions:

"Hic S. Ignatius Soc. Constitutiones
Conscribens, videt Deiperam, eas
Cælitus approbantem.
Hic S. Ignatio Constitutiones Societatis
Scribenti sæpius divinæ Personæ
Apparent, eumque miris
Luminibus illustrant.
Hic S. Ignatio oranti Spiritus Sanctus
Specie ignis, ut olim Apostolis
Apparuit.
Hic quieti se dabat S. Ignatius: ubi etiam
P. Jacobus Lainez II. Gen. Societatis
Feliciter expiravit."

The tomb of St. Ignatius is adorned with extreme magnificence. Giovan Casimiro, King of Poland, who at one time was a member of our society, then became a cardinal, then changed the cardinal's for the royal purple, then at the age of twenty-one voluntarily abandoned his kingdom, and lived a retired life in France all the rest of his days; having always regarded Ignatius as his father, when he died, in the year 1671, left a large sum of money to fructify in the bank for a long time, that the whole might be expended upon adorning his sepulchre. Moreover with the Pope's license the money which

was left by Cardinal de Lugo, so distinguished for his theological writings, and by Everado Nidardi, who was highly esteemed in his own day for his talents for business, both of whom were members of our society, was devoted to the same object. But the society itself in all parts of the world, desiring to erect a durable memorial of their devotion and gratitude, contributed still more largely. The Savelli family, in whose chapel the body lay, offered the most strenuous opposition to our desire of pulling down the old chapel and building one more magnificent, till they were obliged to yield to the authoritative request of the Emperor Leopoldo I. The most skilful artificers were engaged on this work for many years, till in the year 1699, Tirzo Gonzales being general of the society, it was opened to the public admiration. The statue of the saint, made of pure silver, is more than thirteen Roman palms in height, together with its pedestal and the niche which contains it, the shield above and the columns of the finest lapis lazule, the precious antique marbles, the workmanship in silver and in bronze, unite in forming a most rich and gorgeous treasure, and full accounts of the shrine are published both in the Latin and Italian languages. Thus has God honoured the bones of His servant, who during his life used to wish that his body might be cast on a dunghill.

The church of the Roman College, which is celebrated even in Rome, is named the Church of Ignatius. It was built by Cardinal Ludovico

Ludovisi, nephew of Gregory XV., who decreed that Ignatius should be worshipped as a saint, and a medal with the following inscription was struck:

"Ludovicus
Card. Ludovisius
S. R. E. Vicecancell.
Ignatio
Cui Gregorius XV. P. M.
Patruus sanctorum
cultum decrevit
Colendo
Templum extruxit
An. MDCXXVI."

The cardinal laid and consecrated the first stone of this church on the 2nd of August 1626, and on the same day addresses in celebration of this event were delivered by the pupils of the college in twenty-three different languages; and with two or three exceptions the spokesmen were all natives of those countries in whose languages they spoke, so that Japan had its own orator. This cardinal had the warmest devotion for Ignatius. Besides this act of unbounded liberality to the society, he ardently desired to kindle a devotion for the saint in the city of Bologna, of which he was the archbishop. In his cathedral church he dedicated an altar to him, and had the Blessed Eucharist reserved there, and published a famous panegyric in his honour; over the altar was a picture in which the cardinal is represented kneeling at the saint's feet. In the year 1737, Lambertini, Cardinal Archbishop of Bologna, and afterwards Pope Benedict XIV.,

prepared a tomb for himself and his family beneath this altar, and put up the following inscription to record his pious intention and in honour of Ignatius:

"Prosper Cardinalis Lambertinus
Archiepiscopus Bononiensis
et S. R. I. Princeps
Post erectan aere suo aram
Divo Ignatio, sibi
et familiæ vivens posuit
Anno MDCCXXXVII."

He began to embellish the chapel of Ignatius in his cathedral church, and repaired and enriched the altar with antique marbles and bronze at a great expense, and substituted another picture by Donato Creti in the place of the old one. In this the saint is represented as in the act of supplication before the divine Mother and the Infant Jesus in behalf of the city of which he is the protector.

St. Ignatius became the protector of the city of Bologna in the following manner. In 1630 the plague, which existed in other parts of Italy, began to devastate this city, upon which the inhabitants resorted to our Lady and St. Ignatius and St. Francis Xavier for succour, and all the religious orders went in procession to make public supplications. These humble prayers were not in vain, for the force of the pestilence was soon entirely spent. In token of gratitude the city by common consent united the two saints together as their protectors, and the immortal Guido Reni was commissioned to commemorate

their vow. On the 10th of December, which is called the Day of the Vow, the Papal legate, the archbishop, senate, and clergy come to our church in solemn procession, to repeat their thanksgivings and renew their prayers for their protection, and all day long the shrine is crowded by devout worshippers.

In the year 1669 the famous city of Catania in Sicily was threatened with total destruction by an eruption of Mount Ætna, and being in great fear had recourse to the help of St. Ignatius, and numbered him among their protectors, with the Mother of God and their citizen the virgin St. Agatha, so that, as the public act speaks, they might draw down the mercy of God by a triple cord. They were induced to take this step from seeing the abundant and miraculous graces bestowed by the saint in the neighbouring town of Regalbuto, on account of which that city had also adopted him as its protector two years before. In the "Acta Sanctorum" it is recorded that the same was done by the cities of Benevento, Lucca, and Capaccio.

The same example was followed by Forli, and was brought about by Father Vincenzo Buratti, who had a warm devotion for the saint, and who was held there in such reputation for sanctity that he could do all that he would. In the year 1661 he had a handsome silver bust of Ignatius worked in Rome, and on the day preceding his feast it was borne in solemn procession, accompanied by all the magistrates and chief men of the city amidst the ringing of bells in all the

churches. This pious custom did not fall into disuse on the death of Buratti, but the number of gentlemen who bore lights in the procession went on increasing, and Father Antonio Betti, who succeeded Buratti in the spiritual charge of the place, endeavoured to procure that he should be solemnly declared protector of the city of Forli, and his desires were accomplished in the year 1610.

In Spain Ignatius is the protector of Munebrega, which is so famous for its miraculous image, and of Aspeizia in his own province, also of the province of Guipuscoa, and the whole province of Biscay; in Guipuscoa the vigil of his feast is kept as a fast of precept.

CHAPTER V.

ST. IGNATIUS HONOURED BY SEVERAL OTHER SAINTS, WHO PRAISED AND VALUED HIS ORDER.

The esteem in which great saints have held the Society of Jesus, and the noble things they said of it, greatly contribute to illustrate the glory of Ignatius. For myself the relating of these things arouses shame rather than pride, for I know how very far I am from being fully actuated by the spirit of my order.

To begin with St. Theresa, this humble saint used to call herself the daughter of the society. In obedience to a distinguished theologian of the Order of Preachers, she published by word of

mouth and also in her auto-biography many commendations of the society which were revealed to her by God. Amongst other examples of this, she says in the twenty-third chapter, "It was for my greater good that I became acquainted and conversed with such holy people as the members of the Society of Jesus." Further on she says in speaking of her confessors, "They were almost always those blessed men of the Society of Jesus." Again in the thirty-third chapter, "I was greatly comforted by finding that there was a house of the Society of Jesus in this place." In the thirty-eighth chapter she relates many great and wonderful things which God had shown to her concerning the society, and adds, "On this account I hold the society in great reverence." Seeing that the writings of the saint are in some editions mutilated where she speaks of our society, the general chapter of the Barefooted Carmelites, in the spirit of fraternal charity, made the following decree, which as an act of gratitude I quote from the original in the "Acta Sanctorum:"

"It has come to our knowledge that in a new edition of the works of our mother St. Theresa, all those parts in which she speaks of the Society of Jesus are suppressed, and although everything which is said in the book which is entitled, 'Gloria Sancti Ignatii,' is found in ancient manuscripts and early editions of her works, and in the original itself of our holy mother, it is nevertheless in the aforesaid edition wholly left out. This infidelity, so injurious not

only to the Society of Jesus, but to our holy mother, we strongly reprove, and protest that it does not proceed from us, and if it shall appear that any member of our order hath done this work or assisted in doing it, he shall not remain unpunished. We also forbid the use of this mutilated edition. This proposition was put before our general chapter, and unanimously approved, May 6th, 1610, by Francesco of the Most Holy Sacrament, whose seal is appended, and by Giovacchino of Jesus and Mary, secretary of the general chapter."

St. Philip Neri offered himself to our society and sought admission into it. Cardinal Bellarmine, who was then rector of the Roman College, publicly asserted this in 1596, and he added that St. Philip had told him the reason why St. Ignatius refused to accede to his wish. I do not find that the private reasons of Ignatius are declared, but what the providential reasons were is plainly manifest. Doubtless it was because God had destined him to be the father of a congregation, which through the excellent example of his life, and the sweet violence of his zeal, has rejoiced and still continues to rejoice the Church our Mother with numbers of worthy sons. The proofs of this assertion may be seen at length in the "Acta Sanctorum," and though I know it is disputed, I pass over the controversy and leave each to adopt whatever side he judge most credible. Since this saint was unable to honour the society by his own personal presence with us, he honoured it by sending us many of

his disciples, imbued with his own spirit. He selected for his confessor Giovan Batista Perusco of our order; and though from old age, great weakness, and frequent infirmities, he was for the most part unable to go to such a distance for his ordinary confessions, he still continued to go to him from time to time for the ease of his conscience.*

St. Charles Borromeo, besides having such a devotion to Ignatius, and such an opinion of his Spiritual Exercises, always made use of the services of the society whenever he could. This is asserted by the prelates of his household, Giovan Giussani and Grettaroli, and others who have written his Life. Father Francesco Adorni of the society was his confessor.

I should not venture to write of the manner in which St. Ignatius and his order was extolled by St. Mary Magdalen of Pazzi, if it were not that in Bartoli's History and in the "Acta Sanc-

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* It has not been thought necessary to remove the foregoing paragraph from the text, nor to append a *learned* note to it. Some Oratorian writers have written very warmly upon St. Ignatius's apocryphal rejection of St. Philip from his glorious society, and have shown how inconsistent this report is with the nickname of the "Bell," which St. Ignatius gave St. Philip when our blessed father so constantly refused St. Ignatius's request that he would become a Jesuit, adding, that as a bell is outside the church but rings people into it, so was Father Philip with regard to the society. The probability is, that the explanation of the whole matter might be found in some of St. Philip's *fun*, which a serious Jesuit writer might easily mistake, just as when in his humility he said St. Ignatius taught him how to pray, the biographer copies it down most seriously and takes it to the very letter, forgetting that the Holy Ghost Himself had taken up His residence in St. Philip's miraculous heart long before the date of this recorded speech.

torum" these things are taken from the authentic copy of the Visions of this saint, which is preserved in the monastery "degli Angioli" at Florence. This is an exact and literal copy of what is there to be found: "On St. Stephen's day, December 26th, 1599, the saint was in ecstasy, and she saw how God in heaven took such delight and pleasure in the soul of St. John the Evangelist, that, so to speak, it seemed as if there was no other saint in Paradise; she saw that he also delighted in like manner in the soul of the blessed Father Ignatius, founder of the society of Jesus. Then he spoke and said to her, 'The spirit of St. John and of St. Ignatius is the same, for the end and object of both was love and charity to God and to their neighbour.' Moreover, he added, 'The happiest spirit which now reigns upon earth is that of Ignatius, because his children, in the guidance of souls, chiefly endeavour to make them know, how pleasing it is to God, and how important, that they give themselves to interior exercises, for such training causes men to embrace with facility arduous and difficult undertakings, through the light which the soul receives from its inward virtue, from which virtue springs a love which changes all that is bitter into sweetness.' She saw, moreover, that so often as the sons of Ignatius directed souls upon earth in this manner, so often was that pleasure and delight renewed which God took in the soul of the Blessed Ignatius in heaven."

I must here quote the sayings of two saints relative to the happy deaths of those who fulfilled

their course of life in the society. Vincenzo Ficherelli, once rector of the college at Pistoia, asserts upon oath, that previous to his entrance into the society at Rome, in the year 1620, he was brought to Giulio Sansedonio, Bishop of Grosseto, who proved himself a worthy disciple of St. Philip Neri by his learned writings, by his virtues, and by renouncing his bishopric that he might without disturbance prepare his mind for eternity. Sansedonio, in his hearing, said great things in praise of our society, and continually thanked God for having called him to an order of whose members St. Philip used often to say, in the familiar conversations he frequently had with him, "The sons of Ignatius who persevere in the society die saints." When St. Francis Borgia was at Rome, Father Marco, his companion, one day entered his room to see if he was in want of anything, and found him in prayer with his face beaming with joy and bathed in tears. He repeated three times over his question, what it was which so moved him with joy, and then he answered, "Know, brother Marco, that God has a great love for our society, and has conferred upon it the same gift which he formerly did to the order of St. Benedict, viz., that for the first three hundred years none who persevere in it to death shall be damned." Vincenzo Matresio of our society, the confessor of the Duke of Monteleone, viceroy of Catalonia, had this from the mouth of Father Marco himself, and the testimony of Father Marco is also one which cannot be impeached. Michele Carafa and Terza, pre-

fect of the house of the professed at Vagliadolid, and visitor elect of Sardinia, heard this from Matresio himself at Barcelona in 1607, and in 1628 he narrated it in the college of Alcalà. This account of the evidence is extracted from a MS. in our archives at Rome, in which it is said that it was compiled with great diligence by Father Giovan Batista Rossi at Milan. In the "Acta Sanctorum" I find that Rossi is greatly commended for learning, prudence, and religious virtue; that he was twelve years a master of theology, rector of the college at Turin, and for eighteen years general censor of the books and publications of the society. This, reader, is an historical account of the evidence in support of the revelation; judge of it as you think right. Whatever the truth may be it is our duty to walk worthy of the vocation wherewith we are called, and seek by our good works to make our election sure.

CHAPTER VI.

TEN MIRACLES OF ST. IGNATIUS NARRATED IN CONSISTORY BEFORE POPE GREGORY XV. IN PROOF OF HIS MERITS FOR CANONIZATION.

For the greater increase of the reader's devotion and confidence in St. Ignatius, though I have in the preceding books, and especially when speaking of his beatification, spoken of many miracles, I will here add some further examples,

selected out of great numbers which it would occupy too much space to recount. Amongst these the first place is claimed by those which the judges deputed for his canonization, esteemed after the most rigid scrutiny into the facts to be indubitable testimonials of the sanctity of Ignatius, and divine voices inviting the church to honour him as a saint.

Isabella Rebelles of Barcelona, a nun of the order of St. Elizabeth, in the year 1601, being then sixty-seven years old, fell down from a height, and badly fractured her thigh bone. All the care of the surgeons and physicians during a period of forty days produced no other effect than the torture of the patient. The pain of the fracture and the fever was unceasing, the thigh and leg were greatly swollen and were without power of motion, and a great difficulty of breathing came on, showing that she was near her agony, so that her life was despaired of and she was expected to die on that very day. The afflicted woman seeing that all human help was in vain had recourse to Ignatius. She removed all the bandages and dressings, and devoutly applied a relic of the saint to the fractured limb, reciting the Pater Noster and Ave Maria, and invoking St. Ignatius. She was at once healed, and could move her leg without any pain, and asked for her clothes to dress herself and get up. This was refused to her by the nuns, who could not believe the cure to be so entire; but the next day she got up without any remains of infirmity, and could walk with the same ac-

tivity as before, and never afterwards when the weather changed, nor at any other period, did she feel any remains of her accident.

Giovanni Leida of Majorca fell sick of a mortal fever in the year 1605, and in the thirty-first year of his age, and his stomach refused any nourishment either liquid or solid. After twelve days the disorder had reached a great height, particularly as he had not been bled at the proper time. Giovanni then sought out some better remedy, and together with his wife Anna fervently recommended himself to St. Ignatius. The following night Giovanni woke up from sleep, and saw the room filled with brilliant light, and he cried out, "Anna, do you not see that the blessed Ignatius is come to restore me to health?" Anna replied, "I see nothing, my husband, you are dreaming." She also forbid him to throw himself out of bed as he wished to do, but at day-light he rose up well and strong, and came to the church of the society, and heard a mass of thanksgiving, and after confession received the communion.

In the year 1601, a boy of ten years old, named Girolamo, son of Onofrio Etruschi of Gandia, received a horrible blow on the eyebrow towards the temple, so deep that a finger's depth of lint was laid into the wound, the eye was entirely swollen up, and a violent fever ensued. Pietro Manares, the surgeon who was called in, did everything in his power for a whole month, but all to no purpose, for the wound instead of healing began to suppurate, at which the surgeon was

greatly astonished, and was possessed with the idea that some of the bone of the skull must be fractured. Since it was a very dangerous operation to lay the wound entirely open, and examine what might be required, he called in Giovan B. Cuevas to a consultation. Accordingly both went together to visit the boy, and when the whole account of the case had been given by the former surgeon to his companion, they proceeded to remove the bandages from the head, when to their astonishment they found the wound perfectly healed. Not being able to understand the marvel, the mother of the boy revealed to them, that it was the work of Ignatius to whom she had made a vow for her boy's recovery. The two surgeons openly confessed the miracle, and all praised God who is wonderful in His saints.

In the same year and in the same city, God illustrated the sanctity of Ignatius by another miracle. Maddalena Talavera, after an obstruction of three years' duration, became dropsical, and so greatly was she swollen that she could hardly walk a step without great pain and fatigue. As it was a confirmed case, she was abandoned as incurable by the two doctors who attended her. The good woman then betook herself to God, and had recourse to Ignatius as her helper, and bound herself by a vow to say a Pater Noster and an Ave Maria every day as long as she lived in his honour, if she recovered her health. After making her vow, with great faith she applied an image of the saint to her swollen stomach. At the same moment she felt a nota-

ble relief, and at the end of three or four days the humours had all been dispersed, and she was as well as she had been before her illness.

In the year 1603 Ferdinando Pretel di Mendozza was taken on the 29th of September with a tertian fever, which degenerated into a putrid fever, and was accompanied by strange terrors and stupefaction of mind. No medical efforts were of any avail to diminish the force of the disorder, which went on increasing till they gave up all hope; he had already been anointed with holy oil, and was thought at the point of death. But this malady was not ordained by God to be fatal, but that God might be glorified in His servant St. Ignatius. On the third of December the sufferer took in his hand an image of the saint which he wore round his neck, and moved by a divine impulse he earnestly begged the saint to obtain his recovery. The malady then took a sudden change, and after a placid sleep of several hours, he awoke well and strong, and after ten days he was able in the middle of winter to travel on horseback over the mountains from Vagliadolid to Valenza, which is a nine days' journey. The reader should remark that whereas the cure is said in the "Acta Sanctorum," which recounts what took place before the consistory, to have taken place on the 3rd of December, and the journey to have been commenced on the 13th, which gives a period of ten days. Bartoli, on the other hand, says that the interval was five days. I do not know which account is in error.

Anna Barcellona, a woman of about sixty years of age, had been paralyzed for more than two years, and could only move a few steps on crutches with the greatest difficulty. After this she had an apopletic stroke which deprived her of the use of one side, and compelled her to remain motionless on her bed. Moreover, she suffered such acute pains that eight days and nights passed without her being able to sleep. Still Anna did not lose all hope of recovery in this extremity, but had recourse to Ignatius, so that notwithstanding her inability to move, she forced herself with the help of her sticks and of her sister Margaret, to our church, which was close at hand. Here she made a vow of a novena, a mass, and a wax candle, and that she would come and confess and communicate in that chapel if she recovered her health. No sooner was her promise made than life came into her dead limb, and having finished her prayers, she walked with a free step to her own house, and the next morning went to the church with joy to fulfil her vow.

Giovanna Clara of Majorca, a widow of about fifty-six years old, was under the hands of doctors for a disorder in the eyes, and after a year of medical treatment she lost the sight of one eye entirely and almost of the other. After this she had recourse to a more skilful doctor, for she recommended herself to Ignatius, and made every body in the house say three Paters and three Aves in his honour, and then she touched her eyes with a relic of the saint and with his

signature. No sooner had she done so, than all the pain left her eyes, and the light began to return; by repetition of the same prayers and by the virtue of the same touch she recovered perfect power of vision.

Bartolommeo Contesti, also of Majorca, a surgeon by profession, in the sixty-second year of his age, was seized with such violent and obstinate pains in the head, that he used to dash his head against the earth in desperation. After this succeeded a violent inflammation in one of his eyes, which spread by sympathy to the other, and he was obliged to be kept night and day in a dark room, for he could not bear a ray of light. The acute piercing pains in the eye gave him such torture, that he said he would have the eye taken out of his head if he could find a surgeon clever enough to perform the operation. God had compassion upon this miserable sufferer, and brought to his ears the fame of St. Ignatius's miracles, and filled his mind with hope that he should also find relief from him, and he begged for one of his signatures. No sooner did this paper enter his room than the pain at once fled from his head and eyes. Bartolommeo in great joy quitted his bed, let the light into his room without its hurting him, eat food which he had not before been able to do without disgust, and fell into a tranquil sleep, after which he sent back the signature. But in order that it might clearly appear that it was the virtue of the relic which was the sole reason of his recovery, no sooner did the

paper leave the room than the pain immediately returned. He again sent for the signature, and these alternations happened several times over in the same way, till at length he kept possession of the paper, and thus after a few days his health was so established that he was able to restore it in safety.

Two years later, in 1599, the same miracle was wrought in the town of Majorca, on Colonna Cottei e Vic. She had so violent a pain in the head that she could not sleep day nor night, and for two or three months she endured such spasms in the eyes that she could not open them or endure the light, and sometimes she thought that one of her eyes was pulled out, insomuch that she told her husband to look for it and put it in again. At last she became quite blind. Whilst she was in this state the same signature which had been applied by Bartolommeo was sent for, and directly it was laid upon her eyes the pain ceased, and she was able to raise her eyelid, which the doctors had not been able to accomplish; she recovered her sight, and in three days was perfectly recovered.

In the same year the name of Ignatius was magnified at Naples by a miracle which was wrought on Donna Giovanna of Arragon and Pignatelli, Duchess of Terranuova, and widow of Charles of Arragon, Duke of Castelvetrano in Sicily. Whilst she was staying with Ettore Pignatelli her brother the Duke of Monteleone, a hard tumour formed in one of her breasts, and caused her the most acute pain, and all the care and skill of the

first physicians and surgeons in the city was employed in vain, during a period of four months, and the torture became at length so excessive, that she could not move hand or foot without being pierced with excessive pain. Seeing that nothing was to be hoped from mortal aid, the wretched lady placed her hopes in Ignatius, and having procured a picture of the saint from her mother, Girolama Colonna, she fervently commended herself to him. This she did in the morning, and when the evening came there was no swelling or hardness remaining, and she had entirely lost the pain.

CHAPTER VII.

THE RAISING OF THE DEAD.

Before speaking of these miracles I must premise, that I have mentioned none which are not proved by the strongest evidence. All which are here given, and which are not contained in Bartoli, are carefully authenticated, and Bartoli himself says of those which I have taken from his pages, "The miracles which God worked after the saint's death are so numerous, that the number of those alone which are juridically proved amount to hundreds, and those which I here give, with the exception of a few which were already in print, are taken from the bull of canonization, the report of

the auditors of the court of the Ruota and other juridical acts, and from the public processes and public documents made in various places."

On the 7th of January, 1603, Captain Pietro Guiarro, returned with a company of soldiers from St. Jago in New Biscay to the Terra di Durango, and he brought with him amongst others a beautiful Indian girl as a slave. She carried in her arms a boy about three weeks old, but so feeble, that after a march of about three miles the captain stopped at a fountain by the way-side to baptise it, and no sooner had they resumed their march than the child died. The mother being a savage left the burden to lie on the public road, but the soldiers, out of reverence for the baptised saint, wished to bury the body, and the captain gave orders to carry it to Corrales di Morciglio, and there inter it in consecrated ground. As the woman refused to carry it they tied it to her breast, and so tightly, that the witnesses said that this was of itself enough to kill the child. Meanwhile God put into the heart of the captain a pious desire that the child might be brought to life, and having a great devotion to Ignatius he addressed himself to the saint with confidence and fervour, and invited his soldiers to join him. In these prayers the day was consumed, and at night they reached Corrales. Then the same Indian who had bound the child to its mother unloosed the cords, and finding it quite dead, as it had been before, he laid

it on the earth to be buried. The captain continued to commend the child to Ignatius, and the child immediately revived, to the great joy of the officer and of the mother, and great rejoicings were made in honour of the saint.

The saint manifested a still more wonderful act of mercy at Manresa in saving a child from both temporal and eternal death. The infant was born dead, the body was laid aside, and the care of all devoted to the mother, who was in great danger of death. When the midwife had done all in her power, she turned to the livid body of the child, and was moved with great pity to think that its soul should perish for want of baptism. She then knelt down, and addressing Ignatius, exclaimed, "By your love for this village of Manresa, where God bestowed such stupendous graces upon you, grant to this body at least a sufficient duration of life to receive baptism and salvation!" As she uttered these words, the child opened its eyes and began to move; those who stood by cried out that it was a miracle, and the baby was given in health to its mother.

In a village called Pardos a shepherd girl of twelve years old died of an issue of blood. The mother, in the utmost distress, prayed and wept, imploring St. Ignatius to restore her child to her, since it was as easy for him to recall to life by his intercession as to heal infirmities, which he did every day. The girl had been dead four hours, when she heard her voice crying out, "Mother, I am alive; St. Ignatius has quickened

me;" and she immediately rose up alive and strong, so that very soon she was able to resume her customary employment.

At Munebrega an infant of two or three months was suffocated by its food. So plain was it that the child was dead, that the father, who was the doctor of that place, gave directions for the burial. But the mother, who hoped that it might be brought to life by St. Ignatius, anointed the body with oil from the lamp which burned in his chapel, upon which the child was immediately restored to life and health.

At Tizzonazzo, in the country of Mexico, in the year 1645, a boy of fourteen died unbaptised. Father Diego Osorio, of our society, who was on the mission in that country, as soon as he heard of it hastened to the spot, bringing with him a relic of St. Ignatius, by which God has vouchsafed to work several miracles. He found the grave already dug in which he was to be buried, and turning to the Indians who were assembled there, he told them that the youth had brought this calamity upon his own head by resisting baptism, but that he still confided in the merits of the saint whose relics he had brought with him, that he would be restored to life, that he might have opportunity of believing the truth which was preached to him, and receive baptism. He then touched the body with the relic and signed it with the cross; upon this the boy opened his eyes and gave a painful sob, and then began to move. He afterwards came, accompanied by his parents and seven other relatives, to

receive baptism on the very spot where he had been restored to life.

Filippa Barnaba, of Trapani, wife of Giuseppe Guarnotta, was the mother of several children who were all either born blind or dumb, or in some way deformed; and being about to bring forth the ninth child, she was in great anguish of mind, expecting some new misfortune. On the 20th of July she was taken with the pangs of childbirth, and after four days of labour was brought to the point of death. All the efforts of the doctors were in vain, for the child in the womb gave no signs of life, and the midwife judged that it was dead and already began to grow cold. As all hope for the temporal salvation of the mother was given over, the last sacraments were administered; and as she lay at the point of death surrounded by her relations, there came into the mind of one of them named Anna Bagata a sudden confidence that Ignatius, who was such a wonderful helper of women in their pangs, would assist them in this extremity. She therefore implored his aid with great fervour, and laid a medal of the saint which she wore over the womb of the dying woman. Immediately she recovered strength and feeling, and was safely delivered. Great was the joy, but it was to be still more increased. The infant was quite dead, and partly corrupted. Still for an hour and a half the midwife and assistants, by fomentations and other methods, sought to discover some faint sign of life, till at length all who were there present, being eight in number, unanimously

agreed that it was a corpse, and that it would be wrong to baptise it. Upon this Anna Bagata, who still hoped when all the rest despaired, as she had before given confidence to the mother, so now, with her face and her heart kindled with divine zeal, she said to the bystanders, "Let us kneel down and once more implore the help of Ignatius." These words she uttered with a loud voice and accents inspired by the ardour of her spirit, and then laid the medal on the corpse. In a moment the child began to move, and opened its eyes full of light and joy, whilst every body wept for happiness, and exclaimed, "A miracle! a miracle!" It was baptised with the name of Ignatius, and two days afterwards clothed in the votive dress of the saint's order, and solemnly carried to his church amidst crowds who came to see the miraculous child. They could not cease from gazing on the spiritual beauty of the child, which seemed like a thing of heaven; and truly like a thing of heaven, in about a year and a half afterwards, the child was taken to its heavenly home.

In July 1680 a similar case occurred in Sicily, except that still greater graces were then bestowed. In the city of Vizzino Rosalia, wife of Domenico Baroni, after suffering the pangs of labour for three days, with great danger of her own life and that of her child, was, on imploring the succour of Ignatius, delivered from her pains, and gave birth to a child with safety. But the child was a deformed monster, cold and black, and without any sign of life. They had

recourse to the saint once more, and immediately the putrid flesh was imbued with life and feeling, the monstrous form was changed, and the child was baptised Ignatius. About a month afterwards the child fell out of the cradle and injured its head, which swelled up dreadfully. They again invoked the saint, and renewed the vow which had been before made; the head was swathed in linen moistened with wine, and an hour afterwards the swelling and marks and all pain had vanished. When the child had attained the age of eighteen months, and had not even articulated a single sound, the parents began to fear that it would be dumb, and once more Ignatius was implored to give him the gift of speech. A few days after this, as the child was standing before a picture of the saint in the presence of his mother and grandfather, his tongue was loosened, and he clearly uttered the words, St. Ignatius, and after this he quickly began to talk.

At Carpentras, a city of France, a noble lady was in great danger from the long duration of a painful labour. Whilst she continued in her pains, a canon who was related to her went into the Jesuit church to revere St. Ignatius; here he chanced to see a votive offering, made after a dangerous childbirth, and it seemed to him that God had shown him this in order that he might know where to seek for help. He therefore went back to the house and told them that they were to recommend the suffering woman to Ignatius, and heartily confide in him. After

this she was quickly delivered. But the joy was small; for she brought forth what appeared a monster rather than a human being, without motion, or any other proof of life, so that it was thought that they ought not to baptise it. The canon, who had again returned to the church, was informed of what had occurred, and encouraged by the grace already bestowed on the mother, besought the saint that he would succour the child also, and some of the fathers of the society joined in the same prayer. Very soon another messenger came, saying that the child was alive, and had become quite beautiful, they could not tell how. Thus were their prayers exchanged for thanksgivings, and the canon's devotion to the saint was ever afterwards immeasurably increased.

CHAPTER VIII.

THE SICK HEALED.

Alvaro da Molina of the Order of Preachers, a most good and learned man, who was secretary of two provinces, prior of two convents, and preacher general and assistant of the order, was living at Lima, the chief city of Peru, having lost the use of his limbs by paralysis, so that he could move neither hand or foot, or utter a word so as to be understood. He was lifted from his bed into a chair every day by the hands of others like a corpse, and remained there

helpless and motionless. As the doctors were unable to alleviate his sufferings, he solaced himself by the practice of patience, and by reading holy books, to turn over the leaves of which he required the assistance of another. He had passed eight years in this manner, when Diego d'Oeda of the same order, a master of theology in that convent, who had a great devotion to St. Ignatius, and affection for the Society of Jesus, put into his hands the short Life of the saint by Pietro Ribadeneira, begging him to read it. This he did with great zeal and devotion, and felt the most vivid confidence in his help, so that when he read the account of the miracles wrought by him, not being able to speak, he said to God in his heart, "O Lord, since I firmly believe that the marvels related of Thy servant Ignatius in this book are true, I beseech Thee for the sake of his merits to restore me to health. If it please Thee to comfort me, I make a vow to fast on his vigil, and to say every day of my life at matins and vespers his prayer and antiphon, and to love him and his order." This prayer he made on the feast of All Saints, 1607, and repeated it all through the Octave. On the last day in the evening, he heard an inward voice say to him, "Arise and walk;" at the same time he felt an impulse to spring up from his chair. He made the attempt and found that his whole body was revived and strengthened, so that he walked with activity into the hall where the brethren were assembled for a public theological disputation. At first they were stu-

pified and in doubt whether it could really be him, but when they heard of the miracle their astonishment was converted into joy, and breaking up the meeting, they sang a Te Deum in thanksgiving to the saint. After this they hastened to carry the news to the fathers of the Society of Jesus, and furnished them with a full and authentic relation of the fact. This miracle prepared the way for another on the same day. Cristofero Mesa, a novice of the society, had received Extreme Unction, and was about to expire when the news of this prodigy was published in the house. When he heard the other fathers singing the Te Deum, to the wonder of those who attended on him to commend his soul to God, he asked to get up to join in their thanksgivings, and he did so, for at that moment he was cured, and in four days perfectly recovered his health.

Giuseppa Castelli of Gandia was miserably afflicted with the falling sickness; when under its influence she was out of her mind, and tore her own flesh and bit at others, and many persons were required to hold her down. After one of these fits she was left in deep melancholy and prostration of mind, with her body covered with wounds and bruises, and so weak that for two days she lay in bed and was unable to stand. After long and painful treatment it was judged impossible to cure her, and she was thus afflicted for a period of sixteen years. One day this poor creature heard of the marvels which were wrought by the invocation of St. Ignatius at Gan-

dia in that same year 1601, and a great confidence arose in her mind that she should be delivered by this means from her terrible infirmities. One night when she was taken with her disorder she began as soon as she came to herself, to pour out piteous prayers to the saint, that he who had shown mercy to so many others would not abandon her, whose need was as great if not still greater, since she had suffered so long. Then she said five Pater Nosters and five Ave Marias in his honour. No sooner had she completed her task than the weight of sadness was lifted from her heart, and the languor forsook her body, and she never afterwards had the slightest return of her malady. Sixteen days after this deliverance, she was seized with violent cramps in the stomach, and remembering the benefit she had already received, she again said the same prayers in honour of the saint, and was freed from all pain in a moment.

Maria Bonnieri, daughter of Filippo Bonnieri, and Anna Ondia, citizens of Antwerp, had for twenty years been extremely ill from obstructions in the bowels and liver, and in spite of medical treatment the disorder at length degenerated into scirrhus. Two years afterwards, she became so weak that she was compelled to keep her bed, and during the greater part of this time she could not move a foot, or lift her hand to her head. She often swooned, and remained in this lifeless state generally six hours, but often ten, and sometimes twenty and forty hours. Her legs and stomach were swollen,

which the physicians attributed to dropsy. Her body was marked all over with livid spots, and she suffered acute internal pain; the nerves of the legs and feet were contracted, and the palate ulcerated. The doctors had abandoned all hopes and looked for her death before many days were over. In the year 1635, the fourth of this malady, on the 25th of July, a father of the society who had heard her confessions for ten years, came to see her, and exhorted her to pray to St. Ignatius with confidence, that her health might be restored, and he gave her relics of the saint. God who had put these words in the mouth of the priest, also inspired the heart of the sick woman with great hope, so that she resolved in her own mind never to cease praying, or return the relics which had been lent her, till she was well. When the father was gone, the poor woman after great efforts, at last succeeded in hanging the relics round her neck. Immediately upon this a violent pain distracted her in every nerve of her body, by which it was God's will to make proof of her confidence. But she was by no means discouraged, and when her aunt came to visit her, and ask how she was, she said that she felt ready to die from the agony of her pains; but that in a few hours she hoped by the help of Ignatius to be quite well. Then she made this prayer to God: "O my Lord, I have now lain many years on this bed, doing Thy will, and now I pray that for the sake of the merits of Ignatius, Thou in turn wilt do my will. Heal me, O Lord, and I promise, hence-

forth, to serve Thee with more diligence than I have ever done before." Then she turned her prayer to Ignatius, and said, "O holy Father, thy image has often put the devils to flight, grant that the relics of thy sacred body may chase away this infirmity." After this, having before been eight days and nights without sleep, she fell into a tranquil slumber, and awoke perfectly cured, as many miracles having been wrought as she suffered from infirmities. She rose up, put on her clothes herself, climbed up a high staircase, and ran into the room of her father and mother, who could hardly believe their eyes. Then they all went with joy to the Jesuit church, to publish the miracle and render thanks to her deliverer.

A boy of eight years old, named Octavius, son of Benedetto Dandolo of Scio, was eating beans, and was told by his companions in joke, that if he put one of the seeds into his ear it would come out at his nostril; he tried the experiment, and after pushing in the seed as far as he could with his finger, he forced it in with a wire. In the evening he began to feel pain, and the next day this increased greatly. The surgeons endeavoured to remove the seed with instruments, but after putting him to such pain that he fainted away they left him in despair. He entirely lost the sense of hearing, and suffered acute pain in his head. In this state he lived seven years, when God inspired the youth with a wish to enter the Society of Jesus; this desire he revealed to his confessor. Since his deafness was a bar to this scheme, he

consoled him, and exhorted him to have recourse to the saint to whom all his family had a great devotion. This happened during the octave of the saint, who had been canonized only a short time before. The good youth did as he was told with all his heart, and according to the custom in those parts, he touched the saint's image with a piece of cotton and placed it in his ear. When he returned home, he was seized with such agonizing pain in the head, that it made him rave. This was attributed to the piece of cotton in his ear, and they drew it out, when the seed, which was grown larger, as if about to put forth a shoot, came out with the cotton, and at the same time the pain subsided and he recovered his hearing.

Another miracle was worked by Ignatius at Scio, on a girl named Theodora, seven years of age, who was very ill from confluent small-pox, and had lost the sight of one eye from it. On the same day the news of the canonization of Ignatius reached the island. The mother, who was in great grief on account of her daughter's calamity, conceived a hope that the new saint would succour them. She therefore went to the church of the society, and after praying fervently procured some cotton which had touched the saint's image. With this she returned to her house, and in the presence of all her family renewed her prayers to Ignatius, and placed the cotton over the child's eye, vowing at the same time to offer a candle and to keep his feast every year. When she took off the cotton she found

the eye restored and brighter than it was before. Upon this the girl in a childish manner said, "Mother, why have you been so long in taking off that dark thing which prevented me seeing?" Thus did the child's simple speech show her entire blindness.

Giovan Parenti, of Modena, was twelve years old, and had suffered long from hectic fever, accompanied by spitting of blood, and the doctors considered that he had not many days to live; he was too weak to turn in his bed, and each hour seemed his last. A priest of the society, who was his uncle, came, and exhorted him to place confidence in the help of Ignatius, and make a vow in his honour. Upon this the boy said, "O Blessed Ignatius, if by your means my life is spared, I promise that in case I have a religious vocation, I will join your order, and I will send a silver offering to your sepulchre." Together with his words the disorder left him, and in a short time he got up and began to play with his companions. Three years afterwards whilst at supper he was suffocated by swallowing a fish-bone. The mother in the greatest distress called out to St. Ignatius, and the boy did so in his heart; she also signed the throat with a relic of the saint, and immediately the boy exclaimed with joy, "Mother, St. Ignatius has taken away the bone and the pain." So indeed it was, for he neither swallowed it, nor did it come from his mouth, and yet it was gone.

At Campo Gaiana, a village of Modena, a young peasant girl went raving mad, and was

so furious that it was necessary to keep constant watch lest she should kill herself or some other person. A lady who one day saw her in an interval of calm was moved with pity, and told her to make a vow that she would say a Pater and an Ave every day in honour of Ignatius as long as she lived. This she did, and her mother did the same on her account. After this the lady signed her with a relic of the saint, and she returned to her right mind, and never had any such attacks again.

Peter Graffi, a boy of thirteen years old, native of a village near Munich, in the year 1628, had all the nerves of the legs hard and contracted, and the flesh was all withered and the feet drawn up, so that he was obliged to crawl on all fours, and in this way he went about Munich asking alms, sometimes by himself, and sometimes drawn on a sledge. A person of his acquaintance, moved with pity, advised him to have recourse to St. Ignatius, and told him of several miracles which had lately happened. The boy embraced this scheme, and the more readily because of a happy dream he had about it. He accordingly made a vow to go every day to our church for three weeks, and say a rosary before the saint's altar, and began his task without delay. He was drawn to the door of the church, and then crawled on his hands and knees to the saint's altar, repeated his vow, confessed, received the communion, and said his rosary. Meantime he felt his leg revived and the contracted nerves relax, and wishing to make the experiment, he asked

a woman kneeling beside him to lend him her hand. But he was healed, and needed no assistance. He stood up with the free use of his feet, and he and all who were present praised and thanked God for the miracle.

In the year 1630 the same church in Munich was the scene of another miracle on a young woman of the age of nineteen years, named Anna Wolffseherin; she had for two years lost the use of her right foot, and passed her life in the village hospital. In July, 1629, about the feast of St. James, St. Ignatius appeared to her vested as a priest, with the name of Jesus in one hand, and a book in the other. As she had not read the saint's Life, she did not know who it was, but when she had told the vision it was explained to her. The young woman then regarded it as an invitation to seek his help for her recovery; she therefore prayed earnestly to him, and made a vow to offer a foot in wax and a mass at his altar. She was prevented from fulfilling this promise for nearly a year, on account of her infirmities, and because she had no one to take her from her own village to Munich, and she could not walk. Nevertheless, she was at length impelled by a new impulse of zeal to begin limping along the road, but after going a short distance she was left by the way-side. In this condition she was seen by a peasant who was taking corn unto the town, and he from a motive of piety, lifted her into his cart and set her down at the church door. She then dragged herself up to the altar of St. Ignatius, and anointed the nerves

of her foot with some of the oil from his lamp which she begged for. The next day she confessed in the same church, and knelt down to hear mass; towards the end of it, she felt inwardly inclined to try her foot, she rose up with the help of two women, and immediately found that she was free, so that she left her crutch, and went to the high altar to receive the communion without any help. She still retained some of the effects of the evil, a shaking in the nerves, and a little pain and fatigue from her unaccustomed journey, but after repeating the same application a few times more, she was entirely delivered.

In the year 1598, a virgin named Reffreda de Flos, of Duai in the Netherlands, was given over, after a long illness. Whilst in this condition she one day saw in her sleep two fathers of the society, one of whom she recognised at once as Massimiliano Cappelli her confessor, who had lately died, the other she did not know. But Cappelli approached, and said to her, "This other with me is Father Ignatius. If you have anything to ask of God, make your prayer through him. What is it you require?" Reffreda, who had long had a great devotion to Ignatius, answered, that she wished to live until certain affairs in which she was involved were settled. Then she looked at the saint to see if he gave any sign of consent. He did not speak, but graciously inclined his head, and after giving her his benediction disappeared. Upon this the virgin awoke very happy at her dream, and still more so when she

found that she was quite well. She got up and dressed herself, and went in to the rest of her family, who were at first terrified, but when they heard of the miracle, they all returned thanks together to God and St. Ignatius for so wonderful a grace. So thoroughly was she strengthened, that she returned to her usual labours in the house.

A boy of four years old, named Giacinto, son of Stanislaus Filippoviz, proconsul of Warsaw, in the year 1611 was brought to extremity after a severe illness, so that his death was expected from hour to hour. A canon who saw him advised the mother to take him to our church and there offer her prayers and vows to St. Ignatius. She did so, although her husband told her that the child would die in her arms on the road, but he was most happily mistaken, for the child having been before the altar about the duration of a mass entirely recovered, so that when the mother placed him on the altar he stood up of himself, so that the mother shed tears of joy, as she had just before wept for grief.

Munebrega is a village of Spain, about two leagues from Calatajud, and in this village, in the year 1623, Valerio Piquer of the society was preaching the Lent. In the sacristy he found a half-length portrait of St. Ignatius holding a death's head in his hand, and he begged that this might be brought into the church for public veneration. The vicar consented, and on Easter Monday, April the 17th, it was solemnly translated in the presence of all the people, whilst

Father Valerio preached in honour of the saint, and narrated a number of his miracles. Maria Gascon, wife of Girolamo Ladron of Guevara, who was very lame on one leg, and could not walk a step without the assistance of others, on hearing these stories was filled with sudden and great confidence, and besought the saint to deliver her, promising that she would publish the miracle at once with a loud voice. Immediately she was healed, and got up and walked amidst the joy and astonishment of all, exclaiming, "A miracle! a miracle!" for all had seen the condition in which she entered the church. Amongst these was Maria Pariente, wife of Alphonso Buesso, who had a withered arm, which had been benumbed from cold, pieces of the bone had been taken away by the surgeons in their attempts at curing it, and then they had abandoned the case in despair. Encouraged by the mercy which the saint had shown to the other woman, she said, "O St. Ignatius, if you would heal me also, I too would show my gratitude!" Hardly had she spoken than she felt a sudden crack in the bone of her arm, and return of life into it, and so she also raised her voice, and exclaimed, "And I also am healed by the favour of Ignatius!" and threw her arm about as if it had never been injured, without feeling the slightest pain.

Not half an hour had elapsed after this when Maria Santius, wife of Pasqual Bueno of Muda, who was almost totally blind, so that she could not distinguish people's faces, came and prayed

before the picture saying, "O sweet saint, if it be God's will, restore me my sight, and I will have a mass said in your honour." Immediately she felt a sensation, as if her eyes were turned round, and she could see distinctly far and near.

Still more astonishing was the miracle wrought on Bernarda Bendid, a woman of thirty-two years old, wife of Filippo Gomez, both of Munebrega. For eight years she had been suffering from complicated disorders. She had ulcers on the arm and breast, her lungs were corrupted, and she spit blood and matter. She was tormented by great pains in the stomach, and for eight years had never been able to eat without rejecting the food soon afterwards. She was often taken with fainting fits, pantings and palpitations of the heart. Her sufferings had reduced her to a skeleton, and even with the help of others she had great difficulty in moving. Bernarda had a son called Filippo, who had seen these miracles, and he immediately told her of them, and implored her with tears to be carried before the picture in the church, and then she would doubtless be cured as the others were. The woman replied, "Would you carry me to the church to bury me?" Whilst this dialogue was going on Valerio Piquer came and exhorted her to place confidence in God and in St. Ignatius, and placed upon her some relics of the saint. The woman revered the relics with great devotion, invoking the saint, and her husband promised to have nine masses said at the saint's altar in case she recovered. The woman then fell into a swoon,

and perspired profusely, and on coming to herself she exclaimed, "I feel well all over, now I will go to the saint." The bystanders opposed her getting up from her bed, but at last Bernarda having escaped from their hands, went with strength and rapidity to the church to thank her benefactor.

This picture of St. Ignatius, which is said by many to have been painted by an angel who came there disguised as a pilgrim, has become celebrated for numbers of miracles, so that more than one hundred have been proved upon oath before six notaries, five royal notaries, and one of the Pope, all which took place in the course of a single month. But the number of cures wrought upon the souls of men, which are recorded in the public process, are still more wonderful than these bodily cures. Many hardened sinners had their hearts struck with contrition, and burst into tears, on merely entering the church and looking at the sacred image, and before they departed they cleansed their consciences by confession and made their peace with God.

At Recalbuto in Sicily there is another picture of Ignatius equally famed for miracles. It is painted on paper, and in 1666, on the 2nd of June, the first finger of the right hand sweated blood, which became a fountain of graces. This was legitimately proved in the year 1668, and published at Palermo. Amongst the number who were here benefited was Antonia Marrara, who for about a year had lost the use of her

hands and feet, and could hardly walk a step with the aid of crutches. When the fame of the prodigy was noised about in Recalbuto, she with great difficulty was carried before the sacred picture in men's arms, and after fervent prayers she devoutly touched it. In a moment she lost all pain, recovered the use of her limbs, left her crutches, and dismissed those who helped her, and walked freely back to her house. The next day came Maria Santoro, whose life had been for two years looked upon as lost, and on visiting the picture she was entirely healed. Giovanna Zapulla, a widow, had had her right shoulder crushed, so that she could not attend to her household duties, or even lift her arm to sign herself with the cross. She also repaired to the picture to be healed, and as she could not reach the picture itself, she touched the wall against which it hung, and was immediately cured. These miracles and numerous others caused the picture to be held in the greatest reverence and devotion, so that it was preserved in the principal church with the relics of St. Vitus, martyr, principal patron of the town, and a public decree was made that the picture should every year be carried in procession through the city, and that he should be honoured as one of their protectors.

In St. Jago, a chief city of Chili in America, A.D. 1607, Caterina Morales, a young lady of noble birth, had ulcers over her whole body, so that she was rendered quite powerless, and was forced to keep her bed. The worst of these

ulcers was so situated that she could not bear any other hand to dress it but that of her mother, who was not at all fitted for the task. At length, overcome by the solicitations of her mother, she consented to have it treated by an old and highly respected surgeon. The night before his expected visit, dreading the treatment still more than the malady, she had recourse to St. Ignatius, and with many tears and prayers begged him to have pity on her wounded modesty, rather than her disease. This was a petition most pleasing to the saint; the damsel fell asleep, and woke not only healed, but without a mark of her wounds remaining.

Gherardo Otmarsese, a priest of the society, fell sick at Cologne in the year 1612, and being in danger of death he made a vow to the holy father, and signed his head and breast with a relic of the saint. From that moment he was filled with a certain hope of his recovery, which continued firmly fixed in spite of his being assailed with a raging fever for ten days. After these days were elapsed, he fainted in the night, and on coming to himself felt a pain in the leg such as he had never experienced before; it seemed to him something unnatural, and he therefore looked upon it as a sign of approaching death. He then lost consciousness, and soon after he felt a sweet breath blow into his mouth, and at the same moment his soul was penetrated with such excessive joy that he knew his infirmity was gone; and with tears and sobs still more nu-

merous than his words, he began to sing aloud the Te Deum.

In the year 1609, Antonia Maes, a girl of twelve years old, daughter of Alexander, a lawyer of the town of Burburgo in Flanders, had suffered from retention of the urine with acute pain. No expense was spared to relieve her, and the first doctors were employed in vain. At the end of nine days she could not be assisted even by the use of instruments. She had an insupportable pain in her loins, she could not endure even the sight of food; the body swelled, and fever ensued, so that the doctors said that death must shortly ensue. At this juncture, Teodoro Rosmer, a priest of the society, who had come on a journey from Berga, and was lodged in the house, saw the girl and was moved with pity at the sight. He commended her to God, and then exhorted all in the house to have faith in Ignatius, and showed them his Life and the narrative of his miracles. He also sent to Berga for some relics of the saint, which we possessed at the college. When these arrived the girl invoked St. Ignatius with all the fervour that she could, and made a vow to fast every year on his vigil, and receive the communion on his feast, if she was restored to health. After this, her loins, where the chief pain was situated, were touched with the relics, and she quickly fell asleep, she was woke after some hours by a new attack of pain, and then exclaimed with sudden joy, that she was well. She was relieved of all pain and uneasi-

ness, the fever and every other bad symptom left her, and on that same day, July 16th, 1610, she went to church to return thanks to God and to the saint.

At Guadiana in Mexico an Indian slave for two years had her spine so curved that she could not stand upright without putting herself to great torment, and her pains were unceasing. She was seen by a Jesuit priest who passed through that place, who was moved with pity, and prayed St. Ignatius to assist the poor creature by heavenly aid, since nothing earthly availed her. Then to rouse her faith, he told her of some miracles done by his intercession in those countries. After this he repeated prayers to the saint, and again asked his help. The slave was immediately healed. She rose up with lightness and activity, and lifted a heavy weight on her back. After the father had gone, the girl foolishly thought that for greater security of her health she had better take warm baths. No sooner had she plunged into the water than she was seized with the most violent pains, she screamed out, and they were obliged to carry her away and lay her in a bed. After this she perceived her folly, and with tears of shame asked the forgiveness of her deliverer, and recited prayers in his honour to regain her health, which the saint restored to her by a fresh miracle.

In the same year 1602 God worked three miracles at Guadiana to the glory of His servant all at the same time. After a long fever the

death of a little girl was thought to be at hand. The father, who was in great distress at the prospect of his loss, sent to ask the loan of our picture of St. Ignatius, in which the saint is represented kneeling before a crucifix. All in the house recommended the poor child to the saint with tender devotion, and then touched her head with the picture. Upon this, large coloured drops like gems distilled from the picture, and the miraculous nature of these drops was proved by their effect. A woman there present, who was afflicted with a large abscess, was healed by applying to it one of the drops, and the dying girl was at once healed.

William Guardeford, an English priest, came to Rome in the year 1594, to seek admission into our order; desiring to make his entrance on the feast of St. Augustine, the apostle of England, he concealed a fever with which he was on that day attacked. The next day he was very ill, and extremely weak. It grieved him that he should lose his life, which he valued still more now that he was to pass it in the house of the Lord. Raising himself on his bed he turned towards the wall, and with many tears prayed Ignatius as well as he was able, not to allow the fruit of his long desires and his weary pilgrimage to be taken away from him, but that since he had received him into the number of his sons, he would grant him time to do worthy deeds under his banner, so that he might gain a richer crown in heaven. In the night the holy

father appeared to him at that spot towards which he had turned when he made this prayer; he was clothed in his indoor dress, and had his staff in his hand, and was accompanied by six or seven of his companions. He approached the bed, and beat about with his stick as if he were driving dogs and birds of prey from a dead body, then he retired, looking at him with a kind expression. One of the saint's companions also came to the bed, and William, who already felt himself quite restored, said to him, "And can you too do as much?" The man smiled, and taking him by the right shoulder turned him on his left side, drew the clothes over him, and made him a sign to sleep. Then he fell into a deep and tranquil slumber, and when he woke after many hours, he got up from his bed with joy, and commenced his ordinary labours on that very day.

In the year 1601 Vicenza Gotz of Gandia, a girl of seven years old, was attacked with quinsy; the doctors could give her no relief, and after being three days without swallowing anything she gradually drew near her end. Her grandfather, who was by trade a carver, chanced to find a picture of St. Ignatius, which had been given him to frame. As the saint had wrought many wonders at Gandia, it seemed to him that it had come there for the sake of the sick girl, so he gave it her and told her to commend herself to the saint and he would cure her. The girl kneeled upon the bed, and after saying a Pater Noster and Ave Maria, applied the pic-

ture to her throat, upon which all pain, swelling, and inflammation vanished, and she was entirely healed.

In the year 1605 a pestilence prevailed in the province of Paraguay, and the family of an honourable gentleman was so afflicted by it, that two were already dead, and the rest all sick or dying. Two missionaries of our society were there, and to these the father went and told them of the state of affairs. They exhorted him to Christian fortitude, and gave him a picture of St. Ignatius, holding out to him hopes of safety if he had hearty recourse to his succour. The next day the good man returned to the fathers, and told them that he had no sooner entered the house with the picture than the pestilence fled, and all the sick and dying recovered.

During the same year, a nun at St. Jago in Chili had sores on her gums, which became putrid and bred worms; she had also violent pains in her teeth, and no remedies brought her any relief. One night when she was suffering more than ever, one of her companions brought her a picture of the saint. She took hold of it, and with many tears besought the saint to abate her pain, at the same time pressing it to her lips. In a moment all the pain vanished, and though the slightest touch had before convulsed her with pain, she could now gnash her teeth together. Some time after the simple woman began to doubt whether it was not rather an accidental than a miraculous recovery, for she

thought it too wonderful a cure to be wrought by a saint who was not then canonized. But her doubts did not continue long, for she was immediately seized with the same spasms as before, upon this she repented of her silly incredulity with tears, and asking mercy from God's servant she was again cured.

In 1603 Rocco Bonda, a Sicilian priest, was brought to death's door by fever, pleurisy, and copious expectoration of blood. After making fervent prayer to St. Ignatius, with full confidence he put a small picture of the saint into his mouth as if it were a sovereign medicine. It happened to him according to his faith. He fell asleep, and upon awaking the fever, the spitting of blood, the pain in the side, and every ill had fled.

At Macerata, in the year 1509, Isabella Moroni was given over by the doctors, when Lucrezia Aurispa, abbess of the monastery of St. Catharine, in which she was educated, was begged to pray for her. The abbess did so, and after passing a great part of the night in prayer she lay down exhausted. In sleep the two virgin martyrs, Catharine and Ursula, appeared to her, and told her that, thanks to the intercession of Ignatius, Isabella would recover; they also told her that they did not mean the martyr Ignatius, but the founder of the Society of Jesus. They bid her, moreover, tell this to the young woman, that she might render gratitude to her deliverer by her prayers. When the abbess awoke she was greatly astonished at her dream,

the more so as it had never occurred to her mind to think of Ignatius in this affair. In the morning Valtieri, the medical attendant, came, and she inquired how Isabella was; he told her that she could not be worse. She then bid him go to her with the news of her recovery, telling him the whole affair; but the message was useless, for at the same hour, when the two virgin martyrs appeared to the abbess in her dream, Isabella had a vision of St. Ignatius in her sleep, who appeared to her in light and beauty; he then approached the bed and took her by the hand, saying that she should recover, and therefore she was to get up from her bed and kneel down, and give thanks to God, who had granted her life at his request. The vision and the promise filled her with such joy that she awoke and called out to the mother and nurse who were watching by her, but they mistook her account of the vision for raving. At length the doctor came with the message of the abbess, and the two visions were compared with each other; the doctor felt her pulse, and said that the promise was fulfilled, for whereas she had been in a dying state before she slept, there was now no need for his services.

At Gandia, in the year 1601, Tommasa Baiona was brought to extremity by a hectic fever, and one night when she was taken with violent pain and palpitation of the heart, her soul was commended to God, as she was thought to be in her agony. In this extremity she prayed to St. Ignatius for her life, and her prayer was grant-

ed, for she fell into a sweet sleep, and on awakening the fever and every other bad symptom was gone, and there remained nothing but a slight pain in the side, which was soon got rid of by anointing the part with oil from the lamp which burned before the saint's image.

Three of our brethren from Portugal went on a journey to Rome, A.D. 1597, one died at Genoa, a second immediately upon his arrival at Rome, and the third would have followed him if it had not been for the intervention of Ignatius. This was an assistant brother named Paolo Carvaglio, and after travelling four days with the fever on him he stopped at Siena. It was a very malignant fever, and he had great pains about the heart, so that the doctors considered his life as lost. The dying man asked if they had in the house a signature of St. Ignatius, and when it was brought he sat up as well as he could in the bed, kissed it several times with great devotion, and pressed it to his forehead and his heart. After this he said, "I am well already, I am sure of life." The father who had brought the relic admonished him of the approach of death, by saying, "And if Father Ignatius wished to have you with him in heaven, are you not ready to go?" The sick man replied, "I tell you he will cure me, for if he has so lately restored sight to a sister of one of our fathers, will he not grant life to me who am his son?" then he again pressed the signature to his heart. His argument was proved sound, for though he had previously hated the

sight of food, he ate his supper with appetite, slept through the night, and was well the next morning.

Michele Ocolzer, an assistant brother and sacristan of our college at Sellia, in the year 1600 fell down from the top of the bell tower, and so great was the height that his not having been killed on the spot was itself a miracle. His skull was fractured, and his whole body shockingly injured, so that he was picked up quite insensible and carried away on a litter. When the surgeons had examined the head, the wounds were found to be so deep that they thought it was all over with him; from the injury done to the brain he had frequent convulsions, and had more than twenty epileptic attacks in a few hours. The sacrament of Extreme Unction was given him, and they devoted all their care to assist him in his passage from this world. Still it occurred to one of the fathers to recommend him to St. Ignatius; so he brought a picture of the saint and applied it to the head, and the religious by the bed-side, who were praying that he might make a happy death, changed their petitions, and besought the saint to grant him life. Their prayer was not in vain. He recovered his senses, and they placed the picture before him, that he might himself join in the same petition, asking him if he knew who that was. "Yes," he replied, "that is the image of our blessed Father Ignatius, but I have seen the saint himself." Certain it is that the man recovered, and shortly returned to his labour, and never afterwards suffered from the fall.

In the following year Filippo Lopez, of Villanova, had a quarrel at Milan with a certain man, who drew his dagger and struck him between the eighth and ninth rib under the right breast. The wound was followed by violent fever, cold sweats, fainting fits, and great difficulty of breathing. Two surgeons and a doctor of medicine who attended him said that he could not live more than forty hours. His confession was received first of all by the nearest priest, but as he did not understand Spanish a priest of our society was sent for, who advised him to make humble prayer to Ignatius for his cure, if it might be for the good of his soul. He did so, and made a vow to hang a votive offering in silver at his shrine. The following morning, when the surgeons attempted to put lint into the wound, they found, instead of five inches, it was only a finger's breadth in depth; they were greatly astonished at this, and supposed some abscess had formed; at last they determined upon waiting to see what ensued, as they did not know what to do. In the course of four days the wound was entirely healed, in a week the patient was up, and on the ninth day he resumed his journey into Flanders.

In the year 1605, Girolamo Maggi was afflicted with various maladies, each of them mortal, continual fever, cholic which brought on constant and long swoons, and confirmed dropsy; the doctors considered that he could not live above three days if he did not die suddenly before that period. When all hope was abandoned the suf-

ferer had recourse to Ignatius, he got a relic of the saint which he hung round his neck, and earnestly implored his aid. In the course of three hours after this all these complicated disorders had fled, without leaving a trace behind them.

Still more rapid was the cure of a child of a year old, son of Alberto Fontana, during this same year at Modena. It had a burning fever, its head was enlarged, and the neck so swollen that it could not swallow liquids, and was almost suffocated for want of breath. The mother who could give it no relief did nothing but weep, when Livia Fontana, who had come to console her, confiding in St. Ignatius, for whom she had a great devotion, began to pray to him for the little innocent. She then signed him over the throat with a relic of the saint which she wore inclosed in a silver cross; the fever immediately abated, the swelling went down, and in less than an hour there was nothing left to wish for.

Ippolita Bartolommasi, a nun of St. Geminiano at Modena, had her nose, her mouth, and palate, eaten into by a horrible wound, the face was shockingly deformed, and the offensive smell made her offensive to others as well as to herself. Since every other remedy had failed, the knife and cauterization were at last resolved upon. A sister of this poor woman, horrified at the thought of this dreadful alternative, had recourse to St. Ignatius, and on the evening before the day fixed for the operation, there came from her a large lump of hard gristly flesh, and after this she got quite well.

At Gandia a poor girl of fifteen years old was so terrified by some vision, that she lost her senses, and used to faint away for four or five hours together; sometimes she used to rave, and bite her own flesh in a manner shocking to behold. At first these attacks seized her only once a week, but they went on increasing in frequency till she had them eighteen times in the same day. Her mother-in-law was in great distress, and as all other aid was vain she had recourse to St. Ignatius, of whose power with God she had heard many wonderful accounts. As the girl lay lifeless on the ground, she made suit for her with fervent tears, when she opened her eyes, and getting up said with a reverential manner, "Give seats to those two fathers, one of them is St. Ignatius, who has brought me to myself, and lifted me up with his hand, and promised me that for the future I shall be free from this malady." At first the mother-in-law thought she was raving, but her minute description of the saint, and still more the perfect cure which followed, removed all doubt of the miraculous intervention.

In the year 1606 Girolamo Falconi was called by God to serve Him in the Society of Jesus, but his father, Michael Batista, who had high hopes for the youth, opposed his design by every means in his power, and at length to the future regret of both father and son he succeeded. For when Girolamo had been sent by his father into Lerida on a certain commission, his throat swelled up to such a degree, and his tongue became so

black, that the doctors said that not one in fifty ever recovered of this disease. A messenger was despatched to the father, who acknowledged that it was right that he should be deprived of a son whom he had taken away from God; then he earnestly asked pardon of God and of St. Ignatius, making many vows if his son's life was spared, and putting him under the saint's protection. Then he hastened to Lerida, where he found his son quite recovered, and on comparing the hour, he found that the fever and inflammation stopped at the exact hour of his prayer. The doctors, who judged only by the rules of their profession, said that a fever and inflammation which went off without any purging, would return with more dangerous violence; and in truth this was not a cure, but only a promise of a cure. Twelve days afterwards the fever returned in a still more aggravated form, and in five days he was in extremity; and he could hardly breathe from the accumulation of phlegm in his throat. Moreover, in the middle of the night there came on such a violent fit, that the doctors did not doubt that he was at the point of death. Still the father did not lose his hopes, he reiterated his prayers to Ignatius, and sent for a signature of the saint, which one of the brethren at our college had in his possession, but this could not at the moment be found. Meantime the pulse could not be felt, a cold sweat burst forth, and his agony began, so that the wretched father supposing that all was over, gave his last blessing and departed. As he

went out a priest of the society came with the signature, and his hopes being again revived he came back with him to the chamber, and prayed with confidence to the saint for his son's life, and gave him the signature to kiss. At the very moment the sufferer seemed to revive. The fever and all the fatal symptoms abated, and soon afterwards he left his bed, and was restored to perfect health, giving a notable example that all counsel is vain against the Lord.

Speranza Castiglio, of Majorca, was afflicted with gout, and besides great torments of pain, which deprived her of sleep; she was so crippled by it in the right hand, that it was of no service to her. Moreover, she had an ulcer in the breast which showed signs of cancer, and the doctors after many experiments had given her up. She had then recourse to God through the intercession of St. Ignatius, promising to visit his altar for nine days if she was cured. Three days after this, on the 9th of August, 1601, both her hand and her breast were entirely cured.

Rafaello Valcanera, of Majorca, was brought to extremity after a long illness of four years' duration; for four days he had taken no nourishment, he had received Extreme Unction, and a priest of our society was sent for to assist him in his passage. When the Jesuit father came, he found him without sense or consciousness, and having signed him with a relic of St. Ignatius, he commended him to his protection; the man's wife did the same, and made a vow

to keep the feast of Ignatius every year, and to feed three poor men at a table in her house on that day. This done, the husband who had previously appeared like a corpse, recovered at once both the powers of perception and motion; the fever left him and he recovered. A sister of Rafaello, who for two years had had an incurable cancer, was filled with hope at hearing the news, and promised to visit the saint's chapel for nine days. Then she procured a picture of the saint from one of our fathers, and laid it over the spot, and her faith was rewarded, she immediately began to get better, and in a few days was quite recovered.

Agnesa, daughter of Giovan Tibau, of Manresa, in the year 1603 was so inflated with dropsy, that she was said by the witnesses to be like a barrel. The doctors tried many painful cures for more than a year, and at length acknowledged that she could only be saved by a miracle. The mother was urged to ask this miracle of St. Ignatius, who had shown himself so liberal to those who sought aid from him, and accordingly she consented, and with the help of five other country-women, carried her daughter to the saint's cavern. When they arrived there, they had hardly commenced praying when the swelling began to go down, and the girl's colour to change, and before long she had entirely recovered.

Vittoria Delfina, of Rome, wife of Lorenzo Altieri, and mother of Pope Clement X., in the year 1603 was near the time of her delivery,

when she was taken with frequent fainting fits and flowings of blood which brought her to the point of death. A priest of our society was sent for to confess her, and assist her in this extremity. Having heard her confession, he gave her a picture of St. Ignatius, promising her life and health if she committed herself to him in confidence. Then he consoled her husband who was in the greatest grief, exhorting him to make a vow to visit the saint's sepulchre three times, which was also done by the wife. Still the fainting fits and the flowing of blood, to the amount of about thirty pounds, continued, she became so weak that she could hardly utter a word, and already she was cold, and laid as if about to die. But her confessor did not lose confidence, but said that her malady increased to this point only as a firmer proof of the miracle which would ensue. He was right, for whilst our society, who had great debts of gratitude to the family of Altieri, were making prayer for her, the pains of labour came on, her strength revived, and in less than half an hour she brought forth a large and beautiful, but a lifeless child, which was born with the head foremost as it would have been if it were alive, and she recovered from this confinement more rapidly than from any former one. She was also free from certain indispositions which had always followed after other births. Marsilio Cagnati, and Angelo Vittori, both celebrated doctors, firmly believed her recovery to be miraculous. She herself attributing

her life to St. Ignatius, devoted it to his honour, and passed several hours every day in prayer at his sepulchre. She was on other accounts revered in Rome as a matron of distinguished goodness, and as a model of virtuous conduct.

Rosanna Benedetta Viandoli, a nun of St. Stephen of Ravenna, had from a girl had a great devotion to Ignatius, and having been preserved from imminent death by a relic of the saint she used to fast upon his vigil and honour his festival. Her gratitude provoked the saint to bestow upon her a still greater benefit. On the 26th of August, 1678, she was seized with a fit, which deprived her of all sensation and power in her right side. She could not walk even with crutches, and all remedies were useless. She also fell into long swoons. After one of these fits she got into her hand a relic of St. Ignatius, kissed it affectionately, and laid it on her heart, recommending herself to him. When asked why she did not also ask the aid of other saints, she only answered, "I place my trust in God, our Lady, and St. Ignatius." On the night of the 28th of September, having been occupied in these petitions for three hours, as she lay awake she heard her name called by Sister Alba Cecilia Arrigoni, who had died in that convent two months before, and who had been her companion and confidant in many good works. Sister Alba placed her hand on her forehead and said, "Rejoice, for you will be

made whole;" these words she repeated three times over, each time more loudly; then again calling her by name she exclamied, "Jesus and St. Ignatius! rise up, for you are healed." She rose up immediately, and sat up in her bed, where she had been lying motionless, astonished at this marvel. She was thinking in her heart that this sudden recovery would not be credited, when Sister Alba told her to discard her crutches, and bidding her be good, and thank Jesus and St. Ignatius, she took them away with her. Then the saint himself appeared to her, and looked kindly upon her, and infused life, heat, and vigour all through her frame, so that she cried out, "O Jesus! O Ignatius! I am healed." The saint disappeared, and she dressed herself and ran to the church, and other nuns quickly assembling they returned thanks to God and the saint with inexpressible joy.

The convent of the Annunciation at Saluzzo was in like manner visited by the saint. A nun there, named Barbara Cristina, daughter of Count Giovanni Antonio Castelli, president of the senate of Nice, fell sick of a tertian fever, accompanied by vomiting of blood, fainting fits, difficulty of breathing, sleeplessness, and complete prostration of strength; she soon lost the power of speech, and was in the agonies of death. It was the vigil of St. Ignatius, and a picture of the saint was brought to her, and she was exhorted to ask his prayers. The dying woman whilst she prayed felt a kind of bubbling sen-

sation in her side, but without pain. During the night the fever raged to such a degree that it was thought she must shortly expire. The next day, which was the saint's feast, about eight in the morning she began to repose a little, but did not sleep. In this state she heard a loud and joyful voice at her ear, saying, "Render thanks to Ignatius, you are healed;" and from that moment the disorder fled.

About ten years from the date at which I am now writing, the saint made his feast memorable by a similar miracle at Faenza. Giulio, of the noble family of Pasi, (by which family the college in that city was founded,) a priest aged thirty-six was brought to death's door by a slow fever of ten months' duration. In July, 1736, he got so much worse that the servants hourly expected his end, for he vomited quantities of blood, and after each attack seemed in extremity. Not long before he had sought admittance into our society, and though his age and still more his ill health were considered great obstacles, he continued urgently to press his suit upon the general, Michael Angelo Tamburini, and begged that if the doctors declared his death was certain, he might then make the three simple vows, so that he might be buried in our habit, and have the benefit of the prayers of our order. Towards the end of July he made these vows, and on the last day of the month, the saint's feast, the idea of asking the holy father to grant him health suddenly occurred to him, with great hope that he should obtain it.

He persevered in this prayer all through the octave, and on the last day of it, August 7th, two hours before nightfall, as he was praying more earnestly than ever, he seemed to hear an inward voice bidding him get up at once, for he was healed by the intercession of Ignatius. This was quickly proved to be a divine voice, for he rose up from his bed sound and strong, and appeared before the other inmates of the house to their terror and astonishment. The next morning he came to the Jesuit Church, and offered his mass of thanksgiving at the saint's altar, amidst the joy of all the inhabitants, who saw their noble fellow-townsman, as it were, raised from the dead.

CHAPTER IX.

OTHER INSTANCES OF DELIVERY FROM BODILY MISFORTUNES.

In the year 1618 Maria Nateri of Arassio was going with her mother to visit our Lady of Mount Carmel at Loano near Genoa, and as the other road was impassable, they went by the sea-shore. Maria was walking a few yards before her mother when she entered into the dry bed of the torrent Antognano, not perceiving that the water was just coming furiously down upon her, and prevented by the noise of the sea from hearing the cry of her mother to come back. In a moment the torrent was upon her,

she was dashed down to the ground, and borne away into the sea. The mother seeing this, called upon our Lady of Mount Carmel, and the daughter did the same, when she rose for the third time to the surface of the water. This young woman had a great devotion to our Lady, and had a great desire to know whether her services were acceptable to her; the day before she had said in the confessional, rather from an impulse of affection than from any feeling of presumption, that she did not think our Lady loved her as much as she loved our Lady, or that her favours equalled our services; but, however this might be, she could never imagine that the Blessed Virgin would ever appear to her upon earth. After invoking her as I have described, she was immediately helped, for she found herself extended on the water with her arms spread out, her face turned up to heaven, and her feet close together; as she was thus floating on the surface, she rejected without any effort all the water she had swallowed in great quantities. She redoubled her prayers to the Queen of Heaven, because she felt that the torrent was sweeping her out from the shore, and because the words she had said the day before came back to her mind, and she looked upon her present condition as her punishment for having so spoken. Moreover, she prayed also to all the saints that came into her mind, and she particularly felt great confidence in St. Ignatius, because she had two brothers in the Society of Jesus, and because

she had dreamt six days previously, that she had fallen into the sea, and that our Lady of Mount Carmel and St. Ignatius had drawn her out upon the shore. This vision she had disregarded as a mere dream; but now it filled her with a tender confidence in the saint, and she prayed to him in these words: "O blessed Ignatius, save me, for you know that I have two brothers in your religion." After speaking these words, (and she had now been drifted out a full mile,) she saw a most beautiful vision. She was surrounded by a great cloud which appeared to reach up to heaven; it was of a marvellous whiteness, and filled with light like that of a sunrise, and though it was far more bright, she could still gaze upon it with her eyes; in the midst of the cloud she saw all the angels standing in order, beautiful and more dazzling than the sun, so that she could not gaze upon them; then she took courage to look up higher, and she saw at the very summit of the cloud a Lady of wondrous fairness, from whose bosom there proceeded so bright a river of light that she could hardly look upon her face. Then she called on St. Ignatius that her sight might be strengthened to enjoy this beautiful object. Hardly had she finished her petition, when she saw her above all the angels with her arms extended, with a beaming and joyful countenance, and after looking upon her for a few moments without speaking, she approached her so that she could distinctly see her features. Then our Lady made a sign to the saint as much

as to say, "She has invoked you and to you I commend her." But with a fresh remorse of conscience the girl exclaimed, "O blessed Ignatius, pardon me, for I now recollect that I have spoken many times as if I were incredulous of your sanctity, when Father Giovanni Antonio reproved my brother for entering an order whose founder was not canonized." Upon this the Blessed Virgin answered, "Do you not see now what a saint he is, and how he alone of all that you have invoked has come to succour you? thanks to him you shall be saved." The girl understood this word saved of her soul, for she had quite forgotten that she was in danger of drowning, and she prayed him to save her with all her strength. The saint looked upon her in silence with a sweet smile that gave her great consolation. During this vision, which seemed to her but a moment, but which in reality lasted about four hours, the afflicted mother was running everywhere to seek help for her daughter. At length she found a celebrated swimmer, who threw himself into the water, and with great fatigue and danger, for the sea was rough, he succeeded in taking hold of her. At the same moment the vision disappeared and she came to herself, and trembled at the perception of her danger. When the man seized her by the arm she thought at first that it was a devil, as she sunk together with him beneath the waves, and she called out to our Lady and St. Ignatius to save her from the devil. The swimmer who had let go his hold when he saw her floating above the surface of

the water in a supernatural way, determined to push her forwards to the shore, as he would have done a floating board, and he did this with a lightness and swiftness which appeared to him miraculous. The cries of the mother had assembled a crowd on the shore, amongst whom was Pier Maria Torre of Albenga, who saw a bright light over the girl in which stars appeared like shining pearls, and he sent off a distance of two miles for Tommaso Moreno the swimmer. When the girl came to shore she knelt down with all the rest and thanked the Blessed Virgin and St. Ignatius for her preservation. When she was asked what light it was which they had seen above her, and if she had seen any vision, she answered nothing. Only afterwards when her mother had gone into the church of S. Francesco di Paola, she told her how her dream of the week before had been fulfilled. When the miracle was noised abroad, the Carmelite fathers of Loano had a juridical deposition made, in which she affirmed that she was saved by our Lady of Mount Carmel and by St. Ignatius, but she was silent concerning the vision, because she would not venture to affirm that she had seen the Mother of God from a fear of vain glory. But she revealed it to certain religious under a promise of secrecy. Not many nights afterwards as she was in prayer, thanking God and her two deliverers, our Lady again appeared to her, but with marks of anger, and holding up her finger in a threatening manner. The poor girl in great alarm, and not knowing the

reason of this change, began to weep bitterly, imploring her to tell her of her fault, but she departed without speaking. She then began praying to Jesus, and persevered in her petitions for three hours, till at last overcome with sorrow and fatigue she laid with her head upon her hand to rest. Then she heard a voice which filled her with joy and consolation, saying to her, "My daughter, tell all the truth of your vision of My Mother." This was repeated three times. This she did, and the above story is taken from her deposition, and that of her mother, and of the other witnesses.

In Florence, about midnight on the 26th of February, 1601, a house took fire, and as there was a strong wind blowing, in the course of an hour the flames had spread from house to house till they reached the house of Donato Francesco Galligai. Having placed all his most valuable property in safety as far as time permitted, he went up to a terrace to see what was the extent of the damage and what could be done. He here saw the flames curling high above his house and the roof covered with burning fragments, and what was still more alarming, the wind drifted the flames directly upon it. He had a great devotion to St. Ignatius and St. Francis Xavier, and in this extremity he knelt down with his arms crossed on his breast, and earnestly implored their help, promising that if his house were saved he would never more offend the Divine Majesty. Hardly had he ended his prayer when he saw both these saints in the air at a distance of two

yards from him, and St. Ignatius said to him, "Go, and be comforted." Immediately the flames sunk down, and confining themselves to the house already burning, they consumed it entirely without in any way injuring his.

In the same year, 1601, the ship St. Tommaso was on its passage to the Philippine Islands, having on board some fathers of the society sent from Manilla. At the end of sixty-two days land was discovered, which the pilot took to be the Cape of Spirito Santo. Whilst the boat was away to make observations thick clouds arose, and the ship was borne away by strong currents and surrounded on three sides with rocks; nor was it possible to sail out of the narrow opening into which they had run, so that they were cast on the rocks. Here they passed the night recommending themselves to God. At early dawn the wind increased, and they despaired of escape, so they fired signal guns for the boat to return to their assistance. The day before a discussion had arisen among some of the passengers on the sanctity of Ignatius, and some irreverent expressions had been used. This occurrence suggested to the mind of Antonio Maldonato di Ribera, the captain, to have recourse to the saint in this peril, so that his power with God might be made manifest; and in order that his miraculous intervention might clearly appear, he prayed that a prosperous wind might rise at ten in the morning, by which they might extricate themselves from their position and gain their port in safety. Then one of the fathers suspended an image of

the saint to the rudder. This prayer was made at six in the morning; after exactly four hours had elapsed the wind shifted to the other side of the compass into such a position that the pilot said it would have been impossible to get clear of the rocks with any other wind, and so they hoisted their sails with joy, and eventually reached the port in safety.

Giovan Luzzano da Olbes, with two or three companions, was travelling at night on a cart, and at a place called Torriglio, where the road was very bad, the cart was upset down a high bank, and they were thrown to the ground. Giovanni exclaimed at the moment of falling, "St. Ignatius, help me!" The cart was broken to pieces, and he was beneath it. His companions hastened to his relief, thinking to find him crushed, but neither he nor the mule was hurt, evidently showing the interposition of the saint.

On the evening of the 30th of July, 1620, the vigil of St. Ignatius, Paola Sbarbagli of Ferrara, was holding in her arms a child named Luigi, six months old, son of Giovanni Oltramari her relative. Meanwhile there came on a violent storm of wind and rain, and she went up stairs to close the windows; she was obliged to raise her arm to reach the shutter, and stretch herself out of the window, when the child which was not in swaddling clothes sprung out of her arms and fell about twenty feet. The woman gave a cry and called out Jesus and St. Ignatius, and then overcome with terror she threw herself down on a chest which happened to be close by.

When she recovered herself she saw St. Ignatius standing beside her with the child in his arms, and he laid it in her bosom; and as she had no strength to clasp it, he held it there himself till her strength returned. The saint appeared in the customary dress of the order, with his cloak; his appearance was very bright, and did not resemble any picture of him she had seen at Ferrara. The child was full of joy, and began to play with her, and the cloth in which it had been wrapped lay beneath the window where it had fallen.

A young man named Benedetto Lopez, superintendent of mines in Peru, went in search of a run-away slave. At a deserted spot he was attacked by five armed highwaymen who lay in ambush. They pulled him off his horse, and left him for dead covered with wounds. The young man invoked Ignatius on first seeing his danger, and afterwards saw the saint protect him from their blows with his mantle. When they had gone, he rose up and found his hat and all his clothes pierced with their knives, but he himself had not been touched.

St. Ignatius delivered another client of his named Giulio Montalto in a similar way. On the 10th of September, 1673, he was riding from Forli to Cesena, when an enemy with a gun in his hand met him on horseback, and after terrifying him with abusive language, he said, "Now you are in my power." Desiring to accomplish his wicked purpose, and seeing that he was in some strange way prevented, he said in mockery,

"You must have some saint to help you." These words reminded Giulio of St. Ignatius, and he called out to him to help him. Immediately he saw the saint in the air vested as a priest, approaching him with extended arms, and encouraging him. Meanwhile his enemy fired at him three times, and each time he heard the click of the lock, and was enveloped in the flame, but was not hurt. His enemy then came close to him, and he did not see how he could escape. Having reached a chapel of our Lady on the confines of Forli and Forlimpopoli, he saw there St. Ignatius with a number of angels, praying on his knees to the Mother of God, and there he stopped. The furious man then began to beat him with the butt end of his musket to take away his life, but still he received no injury, and felt no pain. At last, either constrained by some superior power, or despairing of hurting a man so evidently under Divine protection, he went off on the road by the river Ronco, and Giulio proceeded with safety on his journey.

In the year 1626 packs of wolves descended from the mountains and ravaged the flocks in several valleys of Piedmont, particularly in the vale of Lanzo. Not long before a chapel had been erected in the principal church of Mezzinile, in honour of St. Ignatius. This put into the minds of the inhabitants to have recourse to him to free them from this calamity, and they determined to have a procession for nine days every morning to this new chapel, and to have high mass sung there. This they did, and they were quickly help-

ed by the saint, for the wolves fled, as it were, in obedience to a royal command, and if they fell in with any child or animal they did not touch it, but fled from it as if in fear. There were only two exceptions, which served to prove the miraculous nature of the case. A wolf attacked a little boy of five years old, who was watching a flock with his sister, a girl two years old; the savage animal threw the child down, and turned him over with his nose, but without biting him. So evident did the miracle appear, that his little sister tried to beat the wolf away with a stick, and not succeeding in this, as the boy continued screaming, she drew it off by the ears, and drove him away to the mountains. On another occasion a wolf entered a barn where some children were playing, and carried off one by the neck into the wood. The cries of the others attracted the mother who was hoeing in the field close by. When she heard of the loss of her child, she first of all knelt down and invoked Ignatius, and then ran in pursuit of the wolf; she had gone some distance without finding any trace, when she heard her child's voice exclaiming gladly, "Mother, I am here and alive!" Then he told her how the wolf suddenly dropped him, and after looking fixedly at him gave an angry snort, and fled away into the wood. On comparing the time it was found that this took place at the moment of the mother's having invoked St. Ignatius.

In two villages in the same valley of Lanzo

in the year 1629, there was a pestilential disorder among the cattle, which killed numbers, and greatly impoverished the peasants. Remembering how they had been delivered from the wolves, they had recourse to the saint, and made a public vow to build a chapel to him, on the neighbouring hill of Tortore, on a spot called la Bastia, where were the ruins of an old castle. After this vow the disease stopped, and they began to build directly. So did the devotion to the saint increase after this, that it was necessary to open a new road to the chapel across the mountain, and besides this, as the building stood on an eminence, and was seen from a distance, they used to direct their devotions thither from their own houses. The saint repaid the devotion of these simple people by frequent graces and miracles; he showed himself to Paola, wife of Tommaso della Mussa, of the village of Tortore, after having cured her son of a rupture. She was one day about to say certain prayers which she had promised on account of her son's recovery, and was on her way to the chapel for that purpose, when she saw the saint sitting on a high rock where it was proposed to erect an altar. He was dressed in the habit of his order, only it was more beautiful and adorned; and looking up to heaven, and a little lower down in a less conspicuous place, sat another also of the Society of Jesus. She was filled with unbounded joy, and an inward voice told her who it was. She went to inform the curate of Ceres, a neighbouring ham-

let, who exhorted her to redouble her devotions to the saint, and to communicate several times in his honour, as by this means he hoped that her first vision would be confirmed by a second. Accordingly, on the 20th of December, when Paola was in great distress of mind on account of a certain calamity, and as she was fervently commending herself and her affairs to the saint, she saw him a second time, in the same habit and on the same spot, and after that her sorrow was turned into joy. The news soon spread over the whole neighbourhood, and in the villages around the devotion to St. Ignatius was greatly increased, chapels and altars were built in his honour, they used to fast on his vigil, and observe his feast with great devotion.

Maria, wife of Dr. Girolamo Berardi of Majorca, having been for four days in the pains of labour, was reduced to extreme weakness, and the midwife and doctors affirmed that it was impossible she could bring her offspring into the world, which was already dead. Recourse was had to many saints and to their relics; amongst others an arm of St. Leonardo which was preserved there was brought, but her preservation was reserved to the honour of St. Ignatius. Some one remembered the particular succour given by the saint in cases of dangerous parturition, and sent to our college for one of his relics. Meantime the poor woman prayed earnestly to the saint, and immediately the relic was laid over the womb, and in the course of one short hour she was delivered of her child, not only dead but cor-

rupted; she was in no way injured, though the danger had been so imminent.

I might give numberless instances of dangerous deliveries which were succoured by the saint, as also of sterile persons who obtained the blessing of children by his means, and there are some cities where his signature is passed about perpetually, being continually asked for because of the numberless miracles wrought by it. This is asserted by Bartoli.

Let me be here allowed to relate a gracious miracle which was prefaced by the protection of Ignatius at the time of a birth, though not in a miraculous way. The wife of Gaspare Marescani, a poor advocate in Catanzaro, was with child, and an assistant brother of the Society of Jesus happened to come to their house, whose prayers she asked that she might have a prosperous delivery. The brother consented, and at the same time told her that St. Ignatius was glorified by God daily in these cases, bidding her commend herself to his protection, and promise to name her child Ignatius, if it proved to be a boy. The woman promised, and having given birth to a boy in safety wished to fulfil the vow. But the father who had given the names of two of the three protectors of that city to his two sons, viz., Vitaliano and Fortunato, wished to name the boy Ireneo after the third. Neither would give way, and they could not even agree to call him by both names, for each contended that their name should be given first. Thus an obstinate strife ensued, the father always calling

the child Ireneo, and the mother calling it Ignazio. At last by a divine inspiration they agreed to leave the child to determine the matter, so the father turned to the child and said, "Tell me, my son, which name will you have?" Though it did not even lisp for months later than this, it answered distinctly and immediately, "Ignatius."

CHAPTER X.

THE PUNISHMENT OF THOSE WHO OFFERED INJURY TO IGNATIUS.

I HAVE already given some terrible examples of the vengeance of God upon those who injured Ignatius during his life-time; I will now speak of cases which followed after his translation to heaven. A certain monk was preaching at Arboes near Borgogna. He was asked to dinner by Dr. Gillabos, a learned and pious man; and when the conversation turned on the miracles and sanctity of Ignatius, the monk laughed, and said in mockery, that the founder of the Jesuits might cure a tooth-ache, but nothing more. Such words from a religious and a preacher caused great offence, and as all in the house bore a great devotion to the saint, they were grieved and kept silence. This occurred about midlent, and the preacher concluded his course of sermons. But God waited to repay his impiety. On Easter Monday the doctor invited him a second time. As he sat at table with a glass of wine in his hand, he cried

out with terror, that his teeth were splitting, and that he could not open his mouth any more. Immediately afterwards it was fixed, he cried with pain and desperation, went into convulsions and maniacal ravings, so that five or six men could hardly hold him. Medical aid was in vain, for it was the visitation of God; and after living three days in this torment he died a horrible death.

In the year 1610 this wretch was exceeded in rashness by another lay religious. This man met an assistant brother of the Society of Jesus, and began to mock him and say all kinds of abusive words of his order and of its founder, who had just before been beatified by the Holy See. Afterwards he took off his clothes to swim in a great river close by; he was a strong swimmer, and whilst he was in the water he again saw the brother he had insulted. "Oh!" said he, "here we have Father Ignatius, and I'll make him drink so that he will never be thirsty again." These were his last words, for in a moment he sank to the bottom like a stone, and never rose any more.

In the year 1611 the saint chastised another injury with less severity. At Gironda, in the kingdom of Arragon, another monk wrote a biting satire against the saint, and as he was writing on the paper he discovered on reading it over that his hand had played false to his mind, and that instead of ridicule he had written eulogies. He thought this was some fantastic error, so he scratched it out and went on in the strain he

wished; but the words were again words of praise. Still the man was so blinded, that without regarding it he began again the third time, but with the same effect. Again he commenced, when the pen was struck from him, and his own hand struck him in the face. Then at last, in trembling astonishment, he changed his design and his opinion of the saint.

The picture at Munebrega, which I have before written of, was not celebrated only for the graces there bestowed upon the devout, but also for the punishment of a wicked mocker. The miracles wrought at this shrine were continual subject of conversation in the country round, and a pious man of the village of Calataiud was relating one which happened to a peasant whom he knew. One of the listeners derided his friend as a credulous person, and said, "Miracles of St. Ignatius at Munebrega! what miracles can a board work?" Then turning to a great plank which was leaning against the wall, he knelt down as if he was praying to it, and said, "Since the board at Munebrega works miracles, you, board of Calataiud, work one too." His prayer was granted; the board turned and fell on him with such violence, that it fractured his skull and crushed his whole body.

Amongst those who offered outrage to Ignatius, must be numbered a priest, who had been a famous preacher in his own order, and afterwards abandoned it, having deservedly lost the grace of perseverance. A disorder in the eye came upon him, and in time he went blind

of one eye. An assistant brother of the society took him a signature of the saint's which had worked many miracles. The sick man wished to try its effect, and prayed to the saint to restore his sight; but the saint regarded his merits instead of his prayers, and when he removed the paper he found that he had lost the sight of both eyes, though the other had previously been perfect. This took place in Rome, A.D. 1599.

CHAPTER XI.

POSSESSED PERSONS SET FREE BY IGNATIUS.

Four noble ladies named Lodovica Fontana, Francesca, and Anna Brancolini, and Livia, daughter of Alberto Fontana and their nephews, all connected both by blood and friendship, lived in Modena. Ludovica was married to Paolo Guidoni; Anna was unmarried, and Francesca and Livia were virgins of the society of St. Ursula. By their virtuous examples they had gained the esteem of the whole city, but this admiration was converted into pity when the devil grievously tormented their bodies, which he had got possession of. Their possession began with terrible maladies, which changed their character, and altered into other and different disorders to the astonishment of the doctors. Sometimes they got quite well and strong, and then again they were brought to the point of

death ; sometimes by the application of blessed water or oil the disorder forsook one part and fastened on another. They were tempted to self-destruction. They fled to retired parts of the house, and dashed their heads against the walls or the ground, till the noise of their blows brought some persons to the spot. Once Lodovica ran to the top of the house intending to throw herself down, but when by God's mercy her husband perceived it in sufficient time to frustrate the design, the devil dashed her on the ground so that she remained for some time as if dead. Whereas their chief pleasure had formerly been placed in prayer, they could not pray now without the greatest difficulty, and if they went to hear mass, they generally fainted when it began. When they went to confession they lost the power of speech, and put out their tongues to ridicule the priests. Sometimes also they broke out into blasphemous or unseemly words. What is still more painful to modest women, they were strongly tempted to lasciviousness, and the devils confessed themselves the shameful expedients to which they had recourse in vain to defile their modesty. It was thought expedient to have recouse to exorcisms ; for which purpose Benedetto Merla, of the Order of Preachers, greatly skilled in the cure of spiritual disorders, and Girolamo Fontana, a priest of our society, brother of the three first, and uncle of the latter, were sent for. But they could not with all their endeavours find out whether they were really moved by the devil. or by themselves,

as often occurs in such cases among women. One day whilst they were endeavouring to discover this, Girolamo Bondinari of the society, confessor of these women, came in, and without any of them perceiving what he did, he hung up a picture of St. Ignatius. The devils now discovered themselves, horribly tormenting the women's bodies, and with dreadful cries asking Bondinari why he had brought their cruel persecutor there. Then they turned upon the saint with abusive words, at the same time encouraging each other, and saying, that they would never yield to a bald-headed, limping old man half blind, by which words they described the saint's person. Nevertheless, one of the devils, who was the chief of the band, could not refrain from fleeing away, leaving the woman on the ground half dead. When she came to herself, she said that she had seen a vision of St. Ignatius, who had encouraged her and promised her deliverance. After this event the devils showed themselves by manifest signs. They spoke in various tongues which the women had never known. They related things which were then happening in distant countries, and divined other things which took place afterwards. They walked on all fours with their knees fastened together. They knew and recognised the presence of hidden relics. Various parts of their bodies suddenly swelled, and the swelling as quickly subsided, with other strange things. They were taken to the church of our Lady of Reggio, to St. Agatha of Sorbara, and to St.

Geminiano, all famous for the liberation of demoniacs. But all was to no purpose, for the glory of the act was reserved to St. Ignatius. The women, who understood this from what they had witnessed before, placed all their hope in him, and vowed that they would keep his feast, and fast on his vigil if they were delivered. Meantime a relic of the saint was brought from Rome, and though it was conveyed secretly into the house, the devils immediately declared it, and where it was got, and from whom, and they said that he who could drive them out had now entered the house. The same day one of the fiercest of them, who had boasted that he would not budge a step for Ignatius, and other such sayings, began suddenly to tremble, and exclaimed, "Ah, but it is not so; there goes forth a flame from his mouth which burns me. St. Ignatius, St. Ignatius drives me away!" Then he said that they would soon see other miracles of his, so that the devils themselves would be forced to cry out before the Pope, for his canonization was hastening; and then he went out. After him another of the principal of them, who had abused and mocked the saint, and ridiculed his own companions who had fled, swearing that he would stop at all events, was also expelled. To cover the shame of his defeat, he threw himself on his knees before a thorn of our Lord's crown, and said, "I leave this body through the virtue of this thorn, but not because of Ignatius, who has not such power." Then he uttered a horrible shriek, and went on his knees before the

image of the saint, and falling down with his mouth to the earth, he said, "Whether I will or not, I am forced to confess. It is Ignatius that expels me;" so saying he went out. Many others tried the same deceit, some saying that they yielded to one saint, and some to another, and afterwards they came and licked the ground beneath his image, and confessed that it was by his force that they were sent back to hell. There was one who cried out in a rage, "O Lucifer, where is your power! here you are destroyed by a piece of paper with the picture of this priest upon it, and you have no force to resist!" As the picture and relics of the saint had such virtue over the devils, so they were also driven away when the possessed person was given his Life to read. No sooner was a word uttered, than troops of them who possessed their tongues cried out, that sooner than read that cursed book they would go. Others as they fled away exclaimed, "O God, Thou hast stripped us of our glory to give it to a lame, wrinkled old priest." Such were the strange events which accompanied the deliverance of these four women till they were entirely free. Bartoli says that they were invaded in the year 1598, and Ribadeneira places their deliverance in the year 1600. As God rewarded Job after his afflictions, so did He also these patient women, who had continued faithful to Him; not only did He give them back health, peace, and devotion, but He redoubled their graces, and especially to Lodovica, who had a rare gift of prayer and of

union with God, so that she could think and speak of nothing else. She lived most rigidly, and if she had not been restrained by her confessor would have exceeded in this respect. She lived thus for five years, and died on the vigil of St. Ignatius, and (if we believe the testimony of a devil,) was introduced by him into Paradise as his daughter. Certain it is that she one morning appeared to her daughter Daria, in a shining white garment, and exhorted her to persevere in the way of perfection, and also revealed to her some of the glories of Paradise. Two years after their deliverance, Livia, the youngest, showed renewed signs of possession. The evil spirits cried out that they would not leave Ignatius any peace, and that they would repay him his former insults; then followed frightful bursts of fury, she tore her face and her hair, and spoke in various languages. Out of the house they did not molest her, for they said it was the will of Ignatius that she should enjoy the sacraments and the word of God in the church without being molested. In the house a little girl, who was her cousin, used to make the sign of the cross over her, and command the devil to be still in the name of Ignatius, and then she could lead the poor woman about by her dress where she would. Another devil laughed at this, and said that it was like an ant leading an elephant; but the other defended himself by saying, that he did not yield to her but to St. Ignatius and his guardian angel, who sent her to do it. And a band of

them who were expelled by the exorcisms of the Church, cried out as they fled, that the great archangel who was the guardian of St. Ignatius drove them out. Many times the saint showed himself to the young woman with a most majestic figure, bearing a scourge in his hand, with which he struck the devils. Thus at last she was restored to peace.

An Italian princess of a ducal house was discovered to be possessed on the 2nd of September, 1605. The effects had long been visible, she remained motionless and stupid for weeks and months together, without speech or any sign of consciousness; she went for days together without food, and spit it from between her teeth; she was wasted almost to a skeleton, and broke out into passion against any that approached her, and against her own self, so that it was necessary to watch her that she might not wound or kill herself. This was attributed by the doctors to an excess of melancholy; but after a year of constant care and medical treatment, seeing that she was so wickedly inclined in the midst of such exhaustion, and that she did not die, they began to suspect what it was, and informed the duke her father, who accordingly sent for a priest of the society to exorcise the devil and invoke St. Ignatius. Upon this the devils showed their presence by manifest signs. They said that they were there in a multitude, and occupied her body in all parts from head to foot; that they had tried in every way to kill her secretly, and should have succeeded if it had not been

for Ignatius, who compelled them to declare themselves. Then they exhorted each other not to yield to any force brought against them. Still from that time forward she had less fever and more security of mind, and was less obstinate about eating, though the meat was blessed, which she could distinguish from other meats and showed aversion for. Before attempting the expulsion of the devils, the parents and the young woman herself made vows to visit the sepulchre of Ignatius at Rome, and offer gifts of thanksgiving for her delivery; whenever exorcism was used and the saint invoked, many wicked spirits fled from her. As they fled they gave the sign they were commanded, saying, "Jesus, Mary, and Ignatius expel me;" and though other saints were invoked by different priests, they never confessed the power of any except Ignatius. One made a great resistance, and threw the princess into mortal agonies, still he was compelled to fly, and he showed himself to her under a form so dreadful that she shuddered whenever she remembered it. After twenty days of continual contest, the last devil with all his band was cast out on the feast of the Immaculate Conception, the lady was restored to perfect health, and a Te Deum was publicly sung.

At Ostrog in Poland, A.D. 1627, a noble lady belonging to the sect of Calvin was delivered from satanic possession to the great glory of the Catholic faith. The evidence of her possession was unmistakeable; for though she knew no

other than her native tongue, she replied to questions in any language she was addressed by. The heretics had not courage to attempt her cure, and were constrained by necessity to put her into our hands, and accordingly made their petition to the rector of our college. He first demanded whether they were entirely convinced that she was a demoniac: they answered, yes. The man who was most urgent in his entreaties was a most obstinate heretic, and used to say that he would sooner be a dog or a pig than a Papist, and to him the rector said, "Do you not consider our ceremonies as superstitious, and our exorcisms as vanities? Why then do you come to us? is it faith or necessity which brings you? Send for your own ministers, and your schismatical priests, and see what power they have over the devil, and then come to us; for it is only fair that the trial should be considered as a proof of the reality of the two religions." The heretics excused themselves, saying that their ministers did not possess power to expel devils, and that if we succeeded they should judge quite differently of the Roman faith. After this a visit was made to the woman to see if she were really possessed, and of this they were soon assured; for hardly had the rector sprinkled her with holy water, and put a relic of St. Ignatius upon her by stealth, than she began to writhe and twist about her body, saying that a bone of St. Ignatius tormented her. As the rector was more anxious to heal the souls of the heretics than the body of the woman, he bid them

bring the book of Calvin's Institutions, or some other book containing their own dogmas, and give it to the woman. This was accordingly done, and the devil began to kiss and caress it with great marks of joy. The rector then took it and hid between the leaves a picture of St. Ignatius, and presented it to her again. The devil then drew back screaming with anger, and would not even touch it. Being compelled to acknowledge what it was he feared, he answered, "The picture of St. Ignatius which you have placed there." The heretics were greatly confounded at this, and one of them said in anger, "You papists have a good understanding with the devil, and so you can do what you will with him." One of the fathers then said, "Since this evidence does not content you, let us try this. I will pray to God that if yours is the true faith, the devil may pass into my body and torment me, but if the Catholic faith be true, that he may enter into you for the space of one hour only. Will this satisfy you?" Not one of them would consent, and all were silent. Then they earnestly begged the rector, that if he could assist the poor woman he would do so. This he promised and then went away. Then the rector ordered a three days' fast in the college, and other penances, and offered alms and many masses. Then one of our brethren went to visit the possessed, and on seeing him she flew into a passion, but if a heretic presented himself she called him her dear friend. The following facts ensued upon his being conjured to speak. First, the devil confessed

that the Jesuits at Ostrog were his most hateful enemies, and that he endeavoured by every means in his power to render them odious in the city, and to counterwork the good they did. Secondly, that he had once tried to burn down the college, but that he had not been able to conceal the fire long enough to insure his success. Thirdly, that he tried to enter the rooms of the fathers to do them some evil; but that he was repulsed by Mary and Ignatius. In proof of this he described to one of the fathers all the articles in his room and their arrangement, and he added that a certain candle he had prepared ready for the feast of Candlemas would not be broken because it was put near the crucifix. As mass was being said in our church for the liberation of the woman, the devil from time to time uttered horrible cries and said, "Now they are raising the Most High!" The solemn exorcism was fixed for the feast of the Purification. The heretics begged that it might take place privately in the house, but the faith was not to be defrauded of so signal a testimony to its power over the devil, and our church was the place fixed upon. The woman was brought into the church in the presence of a vast multitude, she was tightly bound, and dragged by men before our Lady's and St. Ignatius's altar, and sent forth horrible and terrifying cries. Before commencing the rector addressed the people, and exhorted them to repentance, and they wept and showed great emotion. The devil was asked who he was, and how he had entered there after great resistance. He said

that he was Ruteno, and that an old sorceress, named Rutena, had introduced him into that body by means of a thread with which a garland of flowers was bound, and that she had heedlessly put it on her head, as is the custom in that country. He was then conjured to say who had most power to cast him out after God. After writhing about, gnashing his teeth in spite, and shrieking out, he answered, Mary and Ignatius. Exorcisms were continued for two hours before the image of the saint, with invocation to the Blessed Virgin. Then the devil snatched the woman out of the hands of those who held her, and throwing her on the earth, as if dead, he left her. In a little time she came to herself, and being assisted to rise, she was led before the blessed Sacrament, weeping herself, and amidst the tears of all, and there she solemnly abjured her errors and professed the Catholic Faith.

A certain woman of Seville, after seven years of lascivious connexion with a devil, went to seek advice from a priest of the society, who exhorted her to take courage and make a contrite confession. As she returned home to prepare herself by a diligent examination into her sins, she met an aged hermit, who after looking pitifully upon her for a little time, asked her why she was so sad. The woman answered, "What is it to you whether I am sad or happy?" He replied, "I ask for your own good. I come on a pilgrimage from Rome, and have with me indulgences for the hour of death, which even if you continue to live as you have hitherto done will insure your dying

a holy death. Silly woman that you are, do you think that your salvation depends on your own works, instead of on God's mercy alone and the merits of His blood! Why then do you trouble yourself to confess? Trust in God's mercy and live according to your own pleasure." The woman seeing that the hermit knew a thing which she had never breathed to any mortal except the confessor, and instructed also by the nature of his advice, perceived who he was, and recommending herself to God, she said, "Begone, I know who you are, your dress does not conceal you." On this he made a dreadful face, and said, "I will prove who I am in the way that you deserve, for I will publish your shame and have you burnt alive." Then he disappeared. At this the poor woman was in such dreadful fear that she dared not go on, and returned to tell her confessor what she had seen and heard. He consoled her, telling her it was a trick of the devil's to frighten and reconquer her, but that God would not suffer him to succeed. Perceiving plainly that the deceiver would return with some new assault, he armed her with fitting instructions and devotions, and gave her a picture of St. Ignatius, which he bid her not to part with for a moment, and so dismissed her in God's keeping. When she was alone in her chamber she began to search out her sins, and immediately the devil came and stood on the threshold, but without entering the room. Here he laughed at her for defending herself with a piece of paper; then begged her to throw away the hate-

ful thing; then resorted to threats, then to prayers, reminding her of their former delights, and offering to return and be a friend to her as before. When she refused to listen to him, and pressed the picture still closer to her heart, commending herself to the saint's protection, the spirit departed with a horrible noise. The next day he appeared as an old woman who was a penitent of the same confessor, and informed her in his name, that as he was praying for her, God had revealed to him that she was irremediably damned; after delivering the message, she added, "So, my sister, you had better make the best of your time here, for you will have no other opportunity." But she was instructed by her confessor and helped by God, so that she detected the fraud and dismissed her enemy with rough words. Then the devil in a rage seized hold of the picture and cast it into the fire; but instead of being burnt it leaped from the flames again into her lap, and her devotion to the saint was increased by seeing the power of his protection. After confession she had permission to receive the communion, when the night before she was assailed with still greater violence. It was no longer an apparition, but an inward view of the depth of her wickedness, which urged her on to despair. This temptation she did not firmly resist, and the devil tied a halter round her neck, but as often as he tied it it slipped off. At length she saw that this was done by the saint who protected her, and taking courage she went at day-break to her confessor

to tell the fiendish suggestion and confess her own sin, and after absolution she received the communion. The next day the devil appeared to her in his usual form of a young man, but melancholy and angry; he told her that her cursed confessor and cursed picture had constrained him to abandon her, and then he disappeared for the last time with a dreadful noise.

A girl of eight or nine years old, named Speranza, daughter of Vincenzo Callo, an artilleryman of Malta, dreamt a great many times that some men offered to make her very rich. When she awoke she described her dream and the features and dress of the men, who were always the same. At the end of a month these men began to show themselves to her in the day-time when she was awake, first one, then two, then many together, with women amongst them. They called each other by their names, as Giovanni, Bernardo, &c. and renewed their former promises. Nobody in the house except the girl saw or heard them, only they saw the presents of money, or fruit, and little things which they gave her. At first she was afraid of being deceived, and did not like to accept them, or to allow the men to approach her, but gradually she got used to them and felt secure, saying she was not afraid of them, that they were creatures of God like herself, and had the charge of some subterranean treasures, with which they were going to enrich her. They named three deserted churches in which they said she would

find a great quantity of gold and jewels, if in the church of St. Catharine, the first of them, she would kill a white hen, and bring apples to St. Sophia's, and fish to St. Andrew's. Meanwhile they continued to appear to her, and to win her favour by childish presents; once they brought her fresh figs in the month of January, and often they prepared a table in the country and seemed to eat with her. They also cured her of an abscess on the head by applying a poultice. This continued for two years, and once the girl's father sent them a message that he should like to see them, to which they sent word back that he could not see them now, but that he might at his death. Speranza had a brother in minor orders who served every day at mass. This was the only one in the house whom the wretches could not endure, and whenever they met him they wrung his nose, or played him some insulting trick. In consequence of these proofs of malice, and because his daughter was increasing in age, the father began to think more seriously of the affair, for he could not comprehend whether they were men or devils; he therefore loaded his arquebuse with ball, and told his daughter, as she was going to the accustomed place of rendezvous, at the foot of a tree in the garden, to give him a signal when they came. They returned to her with great looks of displeasure, and complained that her father wished to offer injury to friendly people like them, and they showed her the key of the gun which they had stolen. This convinced

the father that they were spirits, so he told the whole story to a priest, and had the house exorcised. Whilst this was going on the girl saw them running about, and saying, "Ah, Speranza, Speranza!" and they threw themselves headlong out of the house into the garden. At the Lent of 1603 a priest of the society went on a mission to the parish of Zurrico, where the father lived, and having heard the story he recommended him, and the girl especially, to confess, and afterwards he gave her a picture of St. Ignatius, telling her to show it to the devils when she next saw them, and saying that if they did not then flee away he did not know what they were. She did as he told her, upon which these spirits began to utter horrible cries, cursing the Jesuits, and saying that they were worse than devils, and then they fled headlong. Before long they again appeared to her under the form of horrible horned monsters breathing out flames. She again showed them the picture, upon which they vanished with loud bellowings and never showed themselves again. This dreadful vision so terrified the girl, that she had a violent attack of illness for a month, and the house was afflicted by many misfortunes in punishment for her sinfulness.

In the year 1574, Paolo Achille, rector of our college at Palermo, an able and a holy man, had gained many souls by his apostolic labours, and converted many sinners. The devil in a spirit of revenge put it into the heart of four abandoned women who were witches, that they

should introduce themselves into the college and endeavour to tempt some one to sin. So one night all four entered the courtyard, each riding on her own devil under the figure of a goat, and came to the stairs. But at the entrance of the passage from which the rooms opened, they were checked by some occult power. The women urged on their devils, but after many efforts they confessed that they were restrained by a strong arm, against which all their power was vain, and they were compelled to return back. Nevertheless one of them, who was more fair, more impudent, and more daring than the others, angry at being foiled in this unusual way, proposed to try the undertaking again; and she began making confessions first to one father and then another, endeavouring to put unclean thoughts in their minds, and that she might find some one to admit her. But being here again frustrated, she abandoned this design, and again went with her companions to the college. But no sooner were they come, than St. Ignatius appeared to them beaming with vivid light, and the devils in affright hurried away with the women. One of them was converted to God, and from her this narrative is taken, the truth of which she proved by minutely describing the court and the stairs whither she had penetrated.

Michele Lodovico, a noble German youth, was sent by his father to the court of Lorraine to learn the French language, and he was there instructed in evil habits and became a gamester. One day when he had lost all his money he was

walking alone and sorrowful, and he thought to himself that if the devil would give him real money, as he had heard in stories, he would not refuse to make a bargain with him. Upon this he was immediately met by a young man gaily dressed like himself, and handsome, who addressed him in a pleasing manner. Nevertheless Michele shuddered when he saw him, for he knew it was the devil. The young man then smiled, and laying his hand on his shoulder said, "Who are you afraid of? Are you pretending to be afraid? Well, do you want money?" Michele was reassured by this familiarity, and said, "What sort of money? false money, which is worth nothing?" "No, real, I tell you," said the devil, "and as much as you like. Take this;" and he filled his hands with good gold; "try it, and make use of it; you will find it the best in the world. Come back, and we'll conclude the bargain." The young man then took the money and went to play with his companions, and very soon gained everything. Greatly rejoiced, he went back to the spot where the devil was waiting for him, and he advanced to meet him, boasting of the goodness of his coin and his good faith in his bargains, and he offered him great wealth if he would give him some pledge as an acknowledgment. Michele excused himself by saying that he had nothing. "A few drops of your blood will suffice," said the devil; "will you give me that?" Then he made him hold out his left hand; he took out a muscle from him, or seemed to do so, and collected a few drops of blood in

the cup of an acorn; then he put pen and paper before him, and made him write ten letters, most of them Greek ones, but which did not make any intelligible word. Then he made him write more letters of the same sort on another paper, but more than the first, and said to him, "This paper is yours, and I will put it into the wound in your hand and close it up, so that only a mark shall remain. In virtue of this paper I will give you all that you can desire and that it may please you to command, and this for seven years, after which you shall be mine. This other paper is your promise to me, which I will keep; do you agree to this?" The wretched man sighed, but gave his assent, and then the devil vanished. The next morning he came to him again, and persuaded him to leave off saying some short prayers which he used, and to give him some spiritual books to keep for him, telling him that they might then meet oftener and more happily. After this he continued to serve him day and night in everything he required, and showed him wonderful secrets, but all of some noxious kind, and he taught him a great deal of wickedness and ribaldry. The greater part of the time had now elapsed and he was now twenty years old, when his father recalled him, expecting to find him an accomplished cavalier. But there did not exist in the world a more licentious and abandoned young man. A few months more and he was to fall into the hands of the devil; and under his persuasions and the influence of despair, he plunged into the extreme of insane

wickedness. He tried to poison his father and mother, and burn down his own castle; the powders were all prepared for him by the devil, but God overruled the matter so that he could not succeed. In like manner when he tried to shoot himself, the powder only flashed in the pan. This despair and fury of the young man was the cause of the secret being discovered. Two of his sisters were present, and tried to prevent his making a third attempt, and one of them said with tears, that no man was so cruel as to destroy his own life. He answered, that they would shortly witness the death which was then frustrated, for that it was beyond his power, if he would, to go on with his miserable life. These words were repeated to his mother, and she was curious to know their meaning. He then told her everything, and she was nearly struck dead with sorrow. Still being a heretic, she only wept over his misery without seeking any remedy, when one day she saw him seized upon by the devil, who doubled him up and crushed him, as if he would break his neck. The wretched woman ran to his aid and commended him to God. Being then driven by necessity she consigned him to the care of certain monks, but from them he soon fled in disgust, and lived at Eistad worse than before. From hence he was brought back in chains by his brother, the canon of Erbipoli, and taken to our convent at Molsemio, that with the aid of Ignatius, who wrought such marvels, we might do what was possible for his lost soul. The devil seeing that

we wished to rob him of his prey which he held in his teeth, tried to prevent this by threats and flatteries, as well as by terrors and delusions. He came as a black lion or some other wild beast, and sprung upon him to tear him, whilst the wretched man ran screaming into the arms of the fathers; no one but him saw the form of the monster, but sometimes his roaring was heard. The cure was commenced by preparing him for a general confession, and he was made to go through the Spiritual Exercises. But the devil filled him with aversion to the fathers, so that he could not endure to see them or hear them speak, and if he ever gave his mind to meditation, the devil was immediately at his ear telling him it was waste of time. At last he appeared to him as a hairy savage, who persuaded him to write with his own blood a paper similar to the first, and throw it into a place where it would be sure to be discovered. Whereupon he was dismissed without further trouble, it being supposed that the devil had restored the original paper and cancelled the agreement. But a servant who never quitted the young man informed the rector, who scolded the young man and brought him to a better mind, so that he seriously prepared himself and made his confession. Certainly this cost him great efforts, and many times he nearly fainted, so terrible were the assaults and the apparitions of the devil. Still with the help of exorcism, holy water, and prayer it was accomplished, and he felt marvellously invigorated and strengthened against any

temptation. On the 12th of October, the solemn exorcisms were begun in the chapel of St. Ignatius, with invocations to the saint, by means of which the devil was compelled to take the paper from his hand and to deliver up the one he had taken away. Michele was prepared by fasting and penance, the rector offered a votive mass to the saint, and the young man in the presence of many witnesses professed the Catholic faith and renounced his compact with the devil; he gave up both the papers to the rector, who laid them on the altar and offered them to God, after which he gave him the communion. At this moment Michele cried out in horror that two devils were standing at his side. They appeared as goats standing against the altar on their hind legs, and holding the papers in their paws. The young man was encouraged and the mass ended, after which the exorcisms chased the devils away. The papers were then searched for, and the short one which the devil had kept himself was found at the feet of the exorcist. When he saw it the young man wept for joy, and this was increased when he found that the mark of the wound on his own hand had almost disappeared. To obtain possession of the other paper exactly the same methods were resorted to, and the same ceremonies practised. After which the devil appeared with it in his mouth in the form of a monstrous animal to the terror of the exorcist, even more than Michele, who had been strengthened by God. When the exorcisms were repeated he appeared to drop it from his mouth and van-

ish. After searching about on the ground it could nowhere be found, until at last it was discovered on the altar lying on the exact spot where the rector had laid the writing by which Michele had renounced the devil. Thus was he delivered from his wicked compact, and from the torments of the devil, and from temptations to murder; he was reconciled to the church, and ever afterwards lived a Christian life, and had a great devotion to the saint who delivered him.

Another young man named Michele Scrammeo, was also delivered by Ignatius at Molsemio in the same extremity. At seventeen years of age he was sent by his father to study at Erbipoli, and as so often happens he was led away by bad companions. One of these students, who was the disciple of a great magician, took Michele and another young man of the same age to his house. As they were drinking, the magician vaunted the wonders of his art, and especially of an enchanted root which worked the will and commands of any person who had it on his tongue, or touched it with his finger. By means of this a man who wished to become rich might break open doors, or chests, or chains, and get hold of buried treasures. To possess this treasure all that was requisite was to see the devil once under a not unpleasing form, and make over your soul to him by a paper written on in your own blood. The foolish youths were so fascinated by this account of the root, that they agreed to the contract, only they bargained that when they gave up the root the contract

was to be annulled. The magician agreed, and drawing a little blood from their fingers wrote out the contract. He took them to a place where two roads crossed each other in the country, carrying with him the paper and a rod, and there he described a circle with mystic words and ceremonies, upon which the devil appeared in the midst in the form of a delicate youth. At this vision Michele and his companion turned pale and looked at each other, and wished to escape, but the sorcerer foreseeing this, had bound them up invisibly, so that they could not escape. A long dialogue then ensued between the sorcerer and the devil in a tongue they did not understand. Then he touched the middle finger of their right hands, whence the blood had been drawn with the root, and then the devil disappeared. When they returned to the city, they went to the house of the sorcerer to try the virtues of the root, which fulfilled all their expectations. Every lock which they touched with their fingers opened, and a silver piece buried deep in the earth came to the finger like iron to a loadstone. They signed a bucket of water with the finger, and the water hung suspended in the air as if it were frozen, and on another sign it fell to pieces at their feet, so that the youths were delighted. Michele soon after this returned home, and like a boy he exhibited his skill especially in opening locks; he was arrested on suspicion of a great theft, and with difficulty escaped the gibbet. He encountered another danger, for his companions took

him to a desert spot, and threatened to kill him if he would not show them the marvellous root which they thought had natural power to discover hidden treasure, and if he had not pointed out to them some root with which he pretended to work some marvel by, he would not have escaped. He now began to discover the effects which this gift produced on his body as well as his soul, and desiring to break his compact with the devil, he confided the whole affair to a good priest, who, after severely rebuking him, promised to assist him out of his miserable position by all means possible. He then sent him to our college at Molsemio, where St. Ignatius had manifested his powerful aid in such extraordinary cases. The youth was kindly received, and during ten days prepared by various penances to make a general confession, and break his compact with the devil. On the appointed day the youth was taken into the chapel of St. Ignatius in the presence of the suffragan of Argentina and many others, and commended to the saint's help; then the rector said a votive mass in honour of Ignatius, and the youth made his profession of faith. But when he began to renounce the devil, he was seized with such terror that his hair stood on end, and after getting out the words, "I renounce," it seemed as if his jaws were locked. The father to whose care he had been entrusted stood at his side, and when he had signed him with the cross and invoked St. Ignatius, the youth was enabled to finish reading the paper, which he

presented to the rector, who offered it to God and laid it on the altar. Still the devil did not appear, nor was the writing he had received restored, so that the same method was again repeated, and mass again said, and the saint invoked on the 30th of January, 1613. When the rector came to the canon of the mass, a noise like the crackling of paper against the wall was heard by all present, but nothing was seen except by the youth, who saw the devil standing to the right of the altar, and after showing him the paper, he threw it down and disappeared. When the mass was over, search was made, and it was found under the altar cloth to the joy of all, who rendered thanks to God and to St. Ignatius.

CHAPTER XII.

OTHER EXAMPLES OF SPIRITUAL ASSISTANCE.

James Tirio, a young Scotchman of good abilities, and a member of our society, whilst a student at the Roman College, used to consume all the hours devoted to prayer and meditation, &c. in philosophical speculations. The devil left him in peace whilst he was engaged in stripping himself of virtues, and when a fitting time arrived he came upon him with a furious temptation. As he was in other respects well disposed, he resisted as he best could, and prayed to God for help. One day when

he was assaulted more than ever by evil thoughts and on the brink of a precipice, St. Ignatius, who had died about ten years before, appeared to him, and rebuked him sharply for having thought more of advancing in learning than in virtue. He told him it was not for this that God had called him out of the world, and concluded with the words, "Less learning and more of the spirit." He was not only reproved, but was also strengthened by this vision. From that moment the force of the temptation was broken, and he was filled with ardent love for spiritual things, so that he became a great servant of God, and was invested with a high authority in Germany, where he died on the 21st of March, 1587, and three days previously revealed these facts to Antonio Menageo, to whom he made his last confession in preparation for death.

The devil, that he might induce Alphonso Vela, an assistant brother at our college at Baezza, to abandon his vocation, persuaded him to spend a great many hours every day in prayer. By this means he was filled with disgust at the light tasks which it was his duty to perform, and proposed leaving our society and becoming a Barefooted Franciscan monk. Many wise men tried to convince him that this was a snare of the devil, who wished to withdraw him from the duties which God had assigned to him, and if he succeeded in the attempt, he would soon find other pretexts for making him abandon the other institute. But he was self-willed, and wrote to ask a license from the general. This done he

began reading the History of Father Francis, turned out of his cell the rules of the society and the Life of its holy founder, whom he recollected only with indignation, and though he was forsaking us because he had not time enough for prayer, he hardly devoted to it the single hour to which he was bound by the rule of the order. The superior accordingly reproved him for wasting his time in jesting with the students, and he withdrew from him in anger, and changing his dress he went again to the superior, and said that since he had already applied for a license to depart, he wished to stay the remainder of his time in the house, but not as a servitor. This seemed like a piece of madness rather than a temptation, and moved the fathers to compassion, and one of them felt impelled to recommend him to the care of St. Ignatius, as the best means for his recovery. So he begged that only to please him he would say a Pater and an Ave each day in honour of the saint. With great difficulty he persuaded him to undertake this wearisome task. He said the prayers that day in a heedless way, as if he expected punishment rather than favour from the saint; and when the short prayers were over he felt the great hardness of his heart somewhat mollified. The foolish man felt angry with himself, and tried to act firmly on the resolution he had formed; still it kept gradually growing weaker, and against his will his love for the society came back. This internal strife continued great part of a sleepless night, till at

last he leaped out of bed and went beating himself and screaming in the garden like a maniac. At this moment he saw St. Ignatius standing within arms-length of him, in brilliant light. Struck with confusion and remorse, he said, "O most holy father, do you grant me this grace for a single Pater and Ave?" "My son," replied the saint with a countenance beaming with love, "I am content with a little," and so saying he vanished. Alphonso lay prostrate on the ground till the hour of rising, weeping tears of joy and contrition. Then he went to the superior to seek for pardon, and performed rigid penance; and all his life long he could never think of that vision and those words of the saint without shedding tears.

Many other times has the compassionate hand of Ignatius held back his children when they were urged by the devil to forsake his house, and Bartoli tells us of a college in a great city of Ireland, where if any were so tempted they used to press the saint's relics to their heart, and they received strength.

At Burgos, A.D. 1592, Maria d'Alava, a Franciscan lay-sister, was greatly tormented by spiritual temptations, and with all her tears and prayers could find no remedy. She then imparted her grief to Francesca di Bernui, a nun in a convent outside of the town, from her she received a picture of St. Ignatius, and was told of many miracles which the saint had worked by that very picture, so that she was inspired with great confidence. But she forgot the name of

St. Ignatius, which was new to her, so when she returned to her house she knelt down before the picture and said, "O Father Atanagio, thou who art so ready to succour those who humbly call upon thee, hearken to me also who am still more worthy of thy pity, as it is more dreadful to sin than to die. Father Atanagio, hearken to me." On this she heard a voice which distinctly said to her, "He is called Ignazio, not Atanagio, as you say it. But be comforted, for you will obtain by his intercession the grace you ask for;" and at the same moment her mind was filled with peace and joy. Then she cried out in astonishment, "And why is this man, who is so powerful with God, not canonized?" The same voice replied, "If he is not canonized on earth, he is in heaven." Thus was she set free from all spiritual molestation, and her soul was comforted.

A woman of Bazzain in India who was an idolater, being very much enamoured of a Christian youth, received baptism, thinking that she should better be able by this means to satisfy her passion. An honourable lady took her into her own house to give her instructions in the faith she had professed; but the hypocrite gradually threw off the cloak of piety and revealed the true state of her mind, and so furious did she become at the constraint under which she was kept that she one day threw herself from a wall into the garden, and when they came to take her she threatened to fire the house if they would not leave her to do as she pleased. Her obstinate perse-

verance in her propensities began to overcome the patience and charity of the lady, but before dismissing her she went to seek counsel of a Jesuit priest, who gave her a relic of St. Ignatius to hang round the woman's neck, and at a time when she was more furious than ever, and uttering threats of vengeance, her mistress addressed her kindly, and held out hopes of her speedily being comforted, saying that as a pledge of what she promised, she would give her a precious jewel, and so saying she hung the relic round her neck inclosed in a purse, and suspended by a silken cord. She stood for a moment in astonishment, and then burst into tears, and confessed the wicked intention with which she had received baptism. The good lady wept also, and threw her arms round her neck, telling her to whom she was indebted for this change, and that the jewel was a relic of St. Ignatius. The woman made confession, and the man on whose account she had been raving no longer possessed her mind. Another woman at Gandia, A.D. 1602, was also set free by the saint from the dominion of the same brutal passion. She had for a long time lived in impurity with a certain man, and was so besotted by her affection, that she said that even if she desired to separate from him it was an impossibility. The person who had given her this advice then hung upon her bed a picture of the saint, and the spell which bound her was immediately broken. The love she had for her evil companion was changed into such loathing that she could not endure his

sight or company. To another woman who had made an imperfect confession, he appeared and told her of five mortal sins which she had omitted through culpable negligence. A certain captain in the service of the Orsini family at Rome invoked the saint and procured his signature to heal a broken leg. St. Ignatius succoured him at once, but the cure was wrought upon a worse malady which he thought nothing of. He began to lament his sins, and instead of praying for bodily health, he began to pray for the cure of his guilty soul.

A certain woman in Catanzaro, named Beatrice, lived a life of rare Christian perfection. She spent a great part of her time in prayer, and God repaid her with an abundance of spiritual delight. But this river of pleasure seemed at last exhausted, and her soul was left in dryness and obscurity, so that prayer became a torment to her. She tried with all her power to regain her former tenderness of devotion, but without effect. Whilst in this condition she one day cast her eye on a picture of St. Ignatius, which she had on the little altar in her oratory, and touched by divine inspiration she asked him to have pity on her, since he had tasted so largely of divine joys here on earth. In a moment, as if heaven had been opened, there was poured upon her soul such fulness of light and joy that she remained two hours rapt in God, and all the rest of the day enjoyed the most marvellous spiritual delight, which during many

months was renewed so often as that day's history returned to her memory.

In Cuenca, in the kingdom of Granada, a noble matron seeing her child dying, turned towards a picture of St. Ignatius, and earnestly implored the saint to preserve the child if it might be God's will. Upon this she saw the saint's face beam with light, and he stretched out his arms to the child, as if to embrace it, and the child did the same towards him, and at the same moment the child expired. The sorrow of the mother at this sight was converted into joy, just as if she had seen Ignatius himself carry the child to Paradise in his bosom out of this world of perils.

In a village of Paraguay, called after St. Ignatius, a young man was falsely accused of some misdeed, and expelled out of the Congregation of our Lady and put into prison. Overcome with shame, the young man wished to strangle himself, but he did not succeed according to his intentions. In the middle of the night when he was fixed in his resolve he saw a light through the prison door, and supposed it was some friend coming to visit him. This friend was Ignatius, who appeared in light and beauty, and he mildly said to him, "God preserve thee, my son;" then he laid his hand upon his head, and said, "Do not afflict yourself, for you are innocent and will soon be set at liberty." Upon this the young man uttered a cry of joy, which brought the gaoler to the cell, by whom the door was found

locked. Very shortly after this, he was released as the saint had told him.

At Condon in Guascogna, a man of high station took such an aversion to our society that he could not even bear to hear us mentioned, and though our holy founder had just been beatified by the Church, he railed at him as a hypocrite. He read the saint's Life to find out some support for his accusation, or some false accounts, and whatever he read therein of noble deeds he treated as fables. St. Ignatius, who looked upon him from heaven with an eye of pity, appeared to him in a vision in glory, accompanied by a train of angels, and without speaking a word he let him gaze upon the sight, and then with an expression of ineffable benignity he disappeared. This look pierced him to the heart, and he threw himself out of bed with his face to the ground, weeping tears of shame, and asking pardon for his mad impiety, promising to reverence and love his order as he had previously hated and despised it.

A young woman of Cazzorla, in the diocese of Toledo, had made a vow of perpetual virginity when quite a girl; and passed her time in continual prayer and penance. She found favour with God, and as he sent blindness upon Tobias because he pleased him, so he visited her with deafness, so that she could not hear a word though people shouted quite close to her. Under this severe trial she humbly submitted to the Divine Will, and grieved only because she could never hear sermons or exhortations from

her confessor. She had a great devotion to Ignatius, and used to pray before his image, and have recourse to him in all her necessities. One day she had lost the key of her desk in which she kept her money, and invoked the saint that she might find it; upon this he appeared to her, calling her by name, and showing her not only the key but an important paper which she had long searched for in vain. After this she prayed to the saint to heal her deafness; and one day particularly she took the saint's image, and protesting that she cared not for the body, she prayed that she might at least hear the things of God. She then kissed it, and touched her ears with it as she was accustomed, and went to church; directly she entered she heard the voice of the priests who celebrated, and of the preacher, with the utmost distinctness, but what was still more strange she heard nothing out of the church, and the miracle was repeated whenever she entered the house of God. In the year 1603 when this account was written this had continued a whole year.

This appears to me to be the best place for relating certain miracles where the bodily cure was evidently wrought for some spiritual advantage. A young man from Seville entered the society as an assistant brother; but as men value the prize that they are seeking after more than when they obtain possession, so the zeal of this young man waxed cold after his admittance into the society, and it was judged right to prolong the period of his probation before he took his

vows. This treatment, which was designed for his soul's good, he considered as insulting to him, and he returned to the world. Moved either by shame or the desire of gain, he determined to go over to America, and had already agreed with the captain of a ship for his voyage, when he was struck in the back by an assassin with a dagger. A priest was summoned, to whom he made confession as he best could, and received the Viaticum. When the surgeon came to examine the wound, he found it was so deep that he looked upon him as a dead man, and that he might not seem to neglect the case, but without a thought of doing him any good, he applied a simple plaister, and left him in the hands of the priests to attend to his soul's health. The wretched man perceived from whose hand the wound had really come, and grieved over his sin, vowing that if he should escape by some miracle, he would again seek the order he had forsaken and serve God in it all his life; he made the same vow to St. Ignatius, and with a feeling of shame he invoked him as his father. Thus did this night, which in the natural course of things would have been his last, pass in tears and contrition. The saint had compassion on him, for the next morning there was found nothing but the scar; he begged to be again admitted into the society, and after long and severe probation was received.

A German priest, named Giona, after remaining a short time in the society, fled, and went to the archbishop of Treveri. Whilst living in his

castle he was seized with a dreadful pestilential disease, so loathsome that there was not even a compassionate woman in the place who could so much as look at him. The force of the disease sometimes deprived him of his senses, and he was filled with horror and despair when he contemplated the state of his body and of his soul. He attempted to cut his throat, but a woman snatched the knife from his hand; but this did not shake his resolution, and he threw himself out of a window, and his body was terribly bruised by the fall. After this God touched his heart with salutary contrition at the thought of his wicked life and his death of despair; and he took courage to appeal to the father he had abandoned, and promised that if he would deliver him in this extremity, he would go on foot to Rome and throw himself at the feet of Francis Borgia, who was then vicar-general; submit himself to any penance if he would only receive him again, or if unworthy of such honour, receive him as a servant to work for the fathers. After this prayer he was delivered from all danger, either from the fall or the disease, and soon after he went to Rome and fulfilled his vow.

A vicar of Avignon from a child had always had a tender devotion to the Mother of God, and a great affection for our society, but his life had never been good, though God from time to time had touched his conscience. In the year 1600 he fell ill and was brought to extremity, so that the doctors despaired of his

life. In this state he had recourse with many tears to the Queen of Heaven, reminding her of his service to her, and promising that if she granted him his life he would spend it far otherwise than before; whilst thus praying our Lady appeared to him with an indignant countenance, and rebuked him sharply for his wickedness and his hardness of heart against so many divine inspirations, by which it was evident that his present promises arose from fear of death instead of hatred of sin; and as to the services he spoke of they were not acceptable to her, because they proceeded from an obstinate sinner; so saying she disappeared. The wretched man overcome with confusion lost all hope of recovery, and thought now only of dying a Christian death. He sent for a priest of the society and made a general confession, but he was interrupted in the midst of it by a violent paroxysm. When he was again alone he had another vision of our Lady, who still appeared angry, and covered with her hand the wound in the side of her Son, and St. Ignatius was kneeling at her feet. This filled his mind with great fear, for though he saw St. Ignatius fervently interceding for him, yet he interpreted the act of the Virgin as if she was closing up against him the fountain of divine grace. Then he repeated his former promises as he best could, till at length the Blessed Virgin seemed to yield to the prayers of the saint, and turning to the sick man with less severity she asked how he would live if she prolonged his life.

Trembling and weeping he replied, "I will faithfully observe whatever the saint shall promise for me." Then it seemed to him that our Lady took some of the blood from her Son's side and anointed his body with it, after which she disappeared, and he found himself quite recovered. After this he led an exemplary life; he came to our college and left this account in writing with the rector, and he begged to have a picture of St. Ignatius who was not then beatified, and this picture he exposed in his church for public veneration.

Girolamo Zuccari of Messina, a priest of the society, during a period of six years had several attacks of apoplexy, by which he lost the use of his right side, with his hand and arm, but recovered the use of them five times by the use of the baths at Lipari. On the 7th of May, 1665, he had a still more severe attack, and though the doctors did their best they said he must soon die if he could not be restored to his native air, for an evil humour mixed with blood dropped from his breast. Since he was prevented from returning home, he grew discontented, as sometimes happens, and it seemed as if the malady had affected the spirit as well as the body. At last on the 5th of July he was so overcome with the desire of life, that he resolved to try the general to give him a license to leave the society, as he was not yet bound by a solemn profession. He took the pen in his left hand which he still retained the use of with this intention, but he became so stupified that

though he tried all the morning he could not form a single letter. Still he did not change his design, and so was his mind absorbed with it that he thought nothing of the warning. It was a pious custom at Sicli, a small town of Sicily, where he then was, that on the day before the feast of Ignatius there should be a sermon in his honour, and Girolamo was to preach. He therefore took up Bartoli's Life of the saint to make some preparation, and was guided by God to read examples of the saint's charity towards those who were tempted as to their vocation. His eyes were now opened, the saint's virtue showed him his own fault, and he wept bitterly. He went to the saint's altar and a hundred times implored pardon for his lukewarmness in religious discipline, his unmortified behaviour in his illness, and his excess of love for life and health, and he resolved, whatever trials it might cost him, that he would persevere to death in his order, and that he would bear any reproach or injury without a word of complaint. He spent about an hour in such fervent prayer and contrition, and God, as He is wont in His mercy, filled his mind with a happy serenity, took from him all his evil thoughts, and cured him of the issue in his breast. Soon after this God saw fit to put the seal upon these great offers of his, for Antonio Casaletti, who was preparing to give the panegyric on the approaching feast, fell ill, and Girolamo was begged to undertake it in his stead. At first he excused himself on account of his

arm, but he afterwards consented. The fatigue of this exertion in the heat of summer was too much for his strength, and on the 4th of August he ruptured a blood-vessel on the chest, and as the bleeding could not be stopped his life on the third day was despaired of. It was a miserable spectacle to see him lying exhausted, his stomach swollen, and full of stagnant blood which sent forth an odour insupportable even to himself; he shuddered at the sight of food, and was in such pain that he could not endure the gentlest touch from the hand. On the 8th of August the rupture enlarged, and for eleven hours the flow of blood was unceasing. Accordingly, seeing that his end approached, he made a general confession of his whole life to the rector, and invited him to rejoice with him for the greatest of all graces which St. Ignatius could bestow upon him, viz., that of dying in his holy society, and he protested that he looked upon each drop of blood which he shed as a favour from God, because they brought him to die in the Society of Jesus. The rector bid him confide in his Father St. Ignatius, whose image he had before him, and he vowed that if it pleased God to prolong his life, he had rather live in patience a useless and dishonoured life in the society, than have health and honour elsewhere. When the rector had left the room, he reposed for a quarter of an hour, after which, as the doctors had expected, his whole frame was seized by a violent apoplectic fit, which came upon him as he was repeating over in a low voice to himself

the form of words which contained his vows; immediately his countenance changed colour, his eyes closed, the pulse vanished, his teeth were set so close that one of the fathers who tried to open them with a silver instrument to give him the Viaticum was unable to do so. As it seemed that he was about expiring, they were hastening to administer to him the sacrament of Extreme Unction, when they saw the dying man lift his right arm, which he had not moved for three months, as if to put something near his mouth to kiss; then he sat upright in his bed, and cried out, "St. Ignatius, St. Ignatius has healed me!" The face was no longer pale, the swelling of the stomach subsided, the eyes were bright, the pulse strong, and the limbs free, and not a trace of disease remained. He immediately dressed himself, repeatedly kissing his religious habit; then he went to the church followed by all the fathers, who could not recover from their astonishment, and there he prostrated himself with his face on the ground, giving thanks to the saint. After this he returned to his room, and making the fathers sit down he himself knelt in the midst of them, and after asking permission from the rector, he told them how after he lost consciousness, he saw St. Ignatius at the foot of the bed, with rays of vivid light beaming from his face; he was vested as a priest in scarlet and gold, and his head was bare; his right hand was on his breast, and in his left a short rod, and a vessel with a feather in it which seemed to distil a celestial liquor. He began to tremble with fear, for the saint

stood in the air and his figure was majestic and severe, and he exclaimed, "O my father, remember that I am your son, and if you reject me, whither shall I turn in this extremity?" The saint replied, "I do not acknowledge him as a son who does not honour me as a father, but despises the inestimable gift of a religious vocation, and hazards the loss of it for lack of patience under sickness." Then he confessed the truth of this, but said that he deeply lamented it, and that he had vowed at his altar only an hour before as he knew. The saint then smiled graciously, and said, "Be of good courage," at which words all fear fled from his heart. Then he said, "I wish to make proof whether you are my son or no. Do you remember your vow, and are you ready to renew it?" Then he bid him repeat it, and he suggested it to him word for word, imprinting it on his heart. This done, he again said, "Now I accept you for my son, and know that the end of your life is at hand; three hours after midday you will die." Girolamo replied, "O holy father, will you suffer your son to die without the sacraments?" "Not without sacraments," said the saint, "for you have made a general confession, and that is sufficient for your salvation, although by receiving the Viaticum and Extreme Unction you would have had greater grace and indulgence for much of the pains due to you in purgatory." Then with a greater look of cheerfulness he went on to say, "Do not be frightened, for if you desire a longer

life you shall have it, provided you spend it as a worthy member of your order, labouring according to your talents for the glory of the Lord and the good of your neighbour, and ever keeping in mind your good resolutions, and your vow which is so dear to me. On the other hand, if you choose to die this day, you may be assured of your eternal salvation." To this great offer he made answer, that he was a son of obedience, and that he put himself into his father's hands to live or to die. "It is well," said the saint, "you shall therefore remain in this life a short time, since this is the will of God, and I give you back your former health, that you may employ it as a true son of mine in the service of the society." Then he took the rod into his right hand, and struck him lightly three times on the head, the hands, and the feet, and these blows gave relief to his agony. Then putting back the rod into his left hand, he took the vase with the feather in it full of celestial liquor, and marked with crosses the same parts he had struck, saying, at the same time, "Ego percutiam, et ego sanabo." Then he assured him that he was healed, and bid him say three masses of thanksgiving, the first in honour of the most Holy Trinity, the second in honour of the Blessed Virgin, and the third in honour of himself. Moreover, he told him that three virtuous actions which he had done during his illness, were so acceptable to God that He had rewarded them by three signal graces, the least of which Giro-

lamo always declared was his recovery of health. This was indeed true, for after his death it was made public that the second grace granted to him was that he should be free from all temptations to impurity till he drew near to the close of his life, and when the evil spirit was again permitted to assail him, he might take it as a sure sign that death was approaching. And so it happened, as the authentic record I have consulted attests. The third grace was the highest which can be granted to a mortal man, his name was inscribed in the number of those elected to life eternal. Then he saw that the saint was about to return to heaven and he begged that he would bless him. With a glad countenance the saint held him out his hand to kiss, but not being able to bring it to his mouth he begged the saint to come nearer; the saint replied, "Stretch out your hand," at these words the apoplexy fled from his whole body and he lifted his arm, and taking hold of the saint's hand he kissed it humbly, whilst he received his blessing in these words: "Dominus te benedicat, et ab omni malo defendat, et perducat in vitam æternam." So ended the vision. Girolamo was restored to perfect health, for besides going as we have described and remaining for a long time in prayer both on his face and kneeling down before the altar, he fasted that whole day, and publicly gave himself the discipline in the refectory, giving thinks to the saint, and till night-time he was receiving multitudes both of

small and great who were attracted by the fame of the miracle. At the third hour after midnight, at the precise hour when his death would have ensued, the noise of artillery, and of music, and of church-bells resounded through the town of Sicli to publish the miraculous cure; whilst all the citizens with happy voices proclaimed the praise of God and of St. Ignatius.

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